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SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

JANUARY, 1873.

EARNEST WORDS FROM OUR MISSIONARY BISHOPS.

FROM THEIR REPORTS TO THE BOARD OF MISSIONS, OCTOBER, 1872.

BISHOP CLARKSON—NEBRASKA, AND DAKOTA.

THE Church has placed under my charge one Diocese—Nebraska—and two Missionary Jurisdictions—Dakota, and Niobrara (Indian). In this combined charge there are now forty-one Clergy at work, instead of seven that I found there; and we have been enabled to build thirty-one new churches and chapels since the commencement of our Episcopate. In the whole combined field the number of Communicants has increased from about 250 to 1,500. During the seven years of our charge, the white population has, in this whole field, increased from 50,000 to 200,000; and the Indian population has remained the same, to wit: about 40,000.

NEBRASKA.

Of the Diocese of Nebraska I need say but little here, as my Reports are made now annually to its Diocesan Council.

NEBRASKA COLLEGE, AND BROWNELL HALL.

But I may allude to the gratifying and flourishing condition of our Church Schools, Nebraska College, and Brownell Hall. They are doing admirably, supporting themselves by their current patronage, and every year manifesting themselves more and more as towers of strength. The time has now come when we must add to their accommodations. Larger buildings are already necessary. For these we must rely upon the generosity of wealthy Churchmen who have means to invest in such great enterprises.

GROWTH.

New towns are rapidly springing up, all through the State of Nebraska, and we must have a church in each one of them. If we can plant it, early in the life of the town, we can secure thereby many to our fold, who may never join us if our Church comes to them after all other religious bodies have established their services. Therefore we have felt it to be our duty to use every effort, and to strive with all our might, to occupy the ground at the earliest possible moment. If we enter any new town in a frontier Diocese

after all other communions, the result is, usually, a very weak and struggling parish for the first half a generation, if indeed we are not practically barred out altogether for a long time.

DAKOTA.

In the Missionary Jurisdiction of Dakota we have now six Clergy, Rev. Dr. Hoyt, Rev. P. B. Morrison, Rev. W. H. H. Ross, Rev. Matthew Henry (lately come from the Diocese of Montreal), and the Rev. Drs. Fish and Stone, Army Chaplains. We have five churches, Christ Church, Yankton; St. Paul's, Vermillion; St. Andrew's, Elk Point; Grace, Swan Lake; and Calvary, Sioux Falls. The last-named church is the gift of a beloved brother in the Ministry from the Diocese of Long Island, erected as a memorial of a departed daughter. It is the very model of grace and beauty of all our inexpensive and humble chapels. We ought to have, during the next year, at least four more, small and not costly, churches in Dakota: one at Turner, one at Canton, one at Springfield, and one at Fargo on the North Pacific Railroad. With five hundred dollars to add to the local contributions of each of these towns, we could place churches in them all. Without this, we cannot build in any of them, because the local contributions will all go to the church, of whatever name, that is first erected. Do you wonder then, brethren, why we are so anxious to plant churches immediately in all these promising towns?

VISITATION OF DAKOTA.

During September and a portion of October, I travelled through Dakota, visiting with the Missionaries all the towns and stations where Services are held; preaching every evening in the little chapels and school-houses; and visiting the scattered families of our Communion that have settled in the Territory.

I found much to commend in the extraordinary zeal and activity of all our Missionaries. They are carrying the Services of the Church and the consolations of the Gospel to all the settlements, far and near. Each one of them has several outlying stations beyond his own town, where he officiates regularly. They report that, wherever they go, the worship of the Prayer Book and the preaching of the Word are thankfully received by the grateful border population.

CONTRASTS.

In my first visits to Dakota, a few years ago, I travelled over large districts of country that were then entirely unpeopled, but that are now covered with rich farms, and dotted here and there with beautiful villages. Into all these settlements we are pledged by the holiest vows to carry the Gospel of our blessed Lord.

ADVANTAGES AND OPPORTUNITIES.

Heretofore we have been in advance of other religious bodies in Dakota Territory. Our Missionaries were first there. They have been readier and rapider than all other ministers in carrying the Gospel's gracious message to the outermost edges of the population.

This fact, so well known to the people, has made our Services and our Ministry everywhere welcome in Dakota. Our Church is recognized and honored there as a Missionary Church. In more than one new town, during my recent Visitation, I was told by people, of other religious names, that they

desired to see our Church established first, on this account, because we had been the first to bring to them the ministrations of the Gospel.

¶ This is an opportunity that we ought not to sacrifice. After the Evening Services, held in the little log-school houses in this frontier land, the people often remain to talk with me on the subject of building a church. "There is no place of worship," they say, "for 20, or 30, or 40 families settled all around us. We desire our children to be instructed in holy things. We would like to have a Minister, either resident among us, or visiting us often. We will give you all the land that you desire for the purpose. You may choose your own location. We can all join together, and raise so much, or so much money"—naming the amount. "Can you not help us? What can you do for us in this matter?"

Brethren, I tell you, if a man's heart were made of stone, it could not but soften under such appeals. What can I say? Sometimes I make them, what might seem in other circumstances, foolish promises. Sometimes I say, "Well, go on. Commence a subscription. See what you can raise; and I will give you \$500, and you shall have the church."

I have thus far, both in Nebraska and Dakota, been able, through kind Eastern friends, to redeem every such promise; but I am sometimes made very anxious lest I should be unable to meet such engagements, and I doubt whether any merchant or business man is more solicitous concerning his maturing obligations than Missionary Bishops are about these most needful ventures of faith. But very certain are we that very few of the *thirty-one* new churches which have been built during our Episcopate in these two dominions, Nebraska and Dakota, could have been built, if we had not thus discounted in advance the Church's munificent generosity.

DAKOTA HALL.

One of the most necessary and important enterprises that the Church has now in hand, in this Territory, is the Church School at Yankton, Dakota Hall, already partially finished, and occupied by a flourishing school under the careful supervision of the Rev. Dr. Hoyt. I could hardly name a work or a place where \$5,000 could be more judiciously expended. The accommodations, and the appointments, and the agencies that this sum would procure, would place the Church in Dakota in such a position, as to religious education, as Brownell Hall and Nebraska College have notably won for her in the neighboring Diocese of Nebraska.

It cannot be long, in the nature of things, before the Missionary Jurisdiction of Dakota must pass out of our hands into the charge of a Bishop of her own, resident on her soil, and personally prosecuting and superintending all her work; but we confess to a strong desire to be able to pass over, to our successor, Dakota Hall, as a well-founded, thoroughly-equipped, and highly-ordered Church School, which may remain a power for the Church for ever in that beautiful domain—destined one day to be another Wisconsin, or Minnesota.

BISHOP RANDALL—COLORADO, NEW MEXICO, AND WYOMING.

In a new country more than anywhere must *Religion* and *Learning* go hand in hand, in the prosecution of the great Missionary work; hence, from the beginning, I have devoted much time and labor and funds in establishing

SCHOOLS.

The education of girls, next to preaching the Gospel, is the Church's first great duty in a new country. This Report is not the place to set forth the mighty power of a mother's love and mind and faith in shaping the character of a child and fixing the destiny of generations. The fact we know. The Romanists long ago realized this, and have wisely acted upon it. Among my first efforts as a Missionary Bishop was the founding of

WOLFE HALL

at Denver. The land was given. The building was paid for when completed. There is not and never was a dollar of debt upon it. There are at present nearly seventy pupils connected with it. We have more scholars than desks. Our school-room is altogether too small, and we cannot enlarge it. Another wing is much needed, not only for a main school-room, but for a hall to accommodate the classes in gymnastics, and also additional dormitories. The Romanists in Denver are our rivals. Their school equals ours in numbers, and they are now erecting an additional brick building of three stories. I hope, before my return, to secure the means for this needed addition to our school accommodation.

In the death of John David Wolfe, of New York, the Church has lost a noble benefactor, whose abundant gifts were widely but conscientiously and judiciously bestowed; and this Institution has lost one of its earliest and best friends, whose abiding interest in its welfare has been repeatedly manifested by substantial tokens of regard for its success. On my last visit to the East, and the last time I saw him, on learning that it was necessary to secure an additional lot of land for the welfare of the school, he cheerfully—and in that pleasant manner peculiarly his own—gave me the means of making the purchase. Only a few weeks before his death I received a life-like portrait of him, which, at my request, he had kindly sent. I have placed it in the reception room of the school, that the people, old and young, may become gratefully familiar with the benevolent countenance of him whose name is so well and widely known along the frontier, as one of the truest benefactors of this rising Territory.

This Institution for the education of girls will, I trust, abide for ages, as a blessed monument to the memory of the benefactor whose name it bears, and whose noble munificence will be alike a beautiful illustration of Christian charity and a worthy example to Christian men.

Having established a school for girls, I next turned my attention to a College for boys, and proceeded to erect

JARVIS HALL,

at Golden City. The first building was demolished by a hurricane. The second stands, and the school is in successful operation. It is now under the charge of Rev. Samuel Edwards, late of Philadelphia, a well-learned and accomplished teacher, who is bringing the school up to a high standard; its prospects were never so promising. Geo. A. Jarvis, Esq., of Brooklyn, by his noble liberality, enabled me to complete and furnish the building. Although the edifice has been twice built, and for the first two years the income was very much less than its expenses, yet, like Wolfe Hall, it does not owe a dollar. Its reputation is rapidly rising and spreading, as is seen from the increasing patronage it is receiving from points both within and without the Territory; I am greatly indebted to Mr. Jarvis for continued benefactions which have materially relieved our embarrassment.

NEW MEXICO.

Last year the Rev. F. O. Barstow removed to New Mexico, and became the Missionary at La Messilla and Las Cruces, and here he established a

SCHOOL FOR BOYS AND GIRLS,

which I am happy to say, is a success. Mr. Barstow entered with energy upon his duties, and having mechanical skill in connection with habits of industry, he very soon made his adobe dwelling a comfortable residence, and fitted up a room in excellent taste which answers the two-fold purpose of a chapel and academy. The town of Cruces is three miles from Messilla, and it is proposed to erect a building midway between the two places which will be easily accessible to pupils from both, while it will afford accommodations for boarding scholars from abroad. Nowhere on this continent are good schools needed more than in New Mexico. There are Americans who speak English in almost every town. They desire the facilities of education for their children, while the better class of Mexicans will patronize schools which are established in their neighborhood. I need not tell you what is the condition of the people in this Territory; but I can tell you that every school established there on the principles of our pure religion is a light in a dark place, and will, with God's blessing, be the means in this and in coming generations of an incalculable amount of good. The people in these two towns have subscribed liberally in aid of this undertaking. I have pledged myself to assist them. They are looking to me to redeem this pledge. Will not somebody come forward and do for New Mexico what Wolfe and Jarvis and Matthews have done for Colorado?

The steward of the SAVIOUR cannot make a better investment; one whose returns will be large and immediate, and constant in promoting the cause of our holy Religion.

THEOLOGICAL SCHOOL.

My experience has taught me, in lessons which have been not a little painful, that while the Church must train the girls and educate the boys in seminaries and colleges and parish schools, these are not the only institutions of instruction which the age and the country and the Church demand. If as a Christian people we are to do our whole duty in our day and generation, we must be equal to the exigencies of the times; we must meet the demands, however extraordinary. The masses of immortals who are rushing into new regions must be followed by the Church. "Great must be the company of the preachers." But where shall the preachers be found? The East might, in a great measure, supply the West; but the East does not do it. The necessities of the old States, the attachments of friends, and many other things, keep the young soldier at home, and combine to bring him back, sooner or later, if he venture away. I will not say in view of our distress, here is a great evil, but here is surely a great necessity. It is the study of the Missionary Bishop to supply this want. Long ago, my observation and my reason brought me to the decision, that there is but one way to do this thing, which is to train soldiers on the field where they are to fight; to identify the scenes of their labors with the attachments of home; to concentrate their interests so strongly in the locality where they are to minister, that no power of persuasion can draw them away.

I resolved to establish, with God's help, a Theological School. Where the means for the erection of a building for this purpose were to come from, I did not know; but the LORD did, and so He put it into the heart of a dis-

ciple of his Son, living in the city of Boston, to whom He had entrusted great wealth, to build, at his own cost, an edifice for the use of this most western "School of the prophets." To Nathan Matthews, Esq., is due the thanks of the Church for that munificent gift, which has provided for our use in training young men for the Ministry one of the most substantial and tasteful buildings in all the West. It is built of brick—three stories—in the Italian style of architecture, and affords accommodations for as many students and professors as we shall probably have for some years to come, together with a large library room and a convenient chapel. MATTHEWS HALL was formally opened on the 19th of September, by appropriate services. The school has been duly organized. The Rev. R. Harding is the resident Professor, who combines with great scholarly attainments, a rare aptness to teach, and an enthusiastic devotion to his profession. The Rev. Samuel Edwards, Head Master of Jarvis Hall, is Professor of Homiletics and Pastoral Theology, and I have assigned to myself the duty of instructing in Liturgics.

There are at present eight young men pursuing their studies at this Institution, of whom four are in the middle class, three in the junior, and one in the preparatory department. This is one of the most important and promising features in the Church's Mission in this Jurisdiction, and it is destined, under God, to tell immensely upon the future power of the Episcopal Church in this growing country. This measure has been fully inaugurated; the question now is, how shall it be sustained? These young men look to me for their support; and where shall I look for the means of maintaining them, but to the Church which has sent me hither to do this new work?—not to the Board, for this charity is not within the sphere of their operations. My appeal must be directly to the people,—to the LORD's people, and to them I put the question: Will you help me, not only bear this load but do this great thing, which, if not in our day, will, in somebody's day, be seen to be a mighty measure for the conversion of souls and the extension of the Kingdom of CHRIST. To the old and to the young, to families and to individuals, I appeal: "Come over and help us." If you cannot come in person, you can aid in providing a substitute. There are many parishes that could easily support a student, and not a few Sunday-schools which, by their penny collections, might sustain a representative in this Theological Seminary, while there are hundreds of individuals in our communion who could do this deed of love without any sacrifice whatever. Shall I be compelled to refuse the applications of young men who are willing to devote themselves to the work of the Ministry, because I have not the means of their support? When Ministers are so much needed, shall it be that those who are willing to enter its ranks, must be turned back, because the members of the Church lack the faith and the zeal to give of their abundance in aid of the proper education of this class, who have not the means to educate themselves.

Let every reader of this Report ask the question: May I not do something to establish a Scholarship in the Colorado School of the prophets? There is, as yet, no library belonging to Matthews Hall. We are at this time suffering extreme inconvenience for the want of *text-books*, for the daily use of the students. How *can* we "make brick without straw"? Do not tell us in effect to "gather stubble instead of straw." We want bread and we need tools, and they who love the LORD and His cause, will, I trust, be glad to supply both.

EPISCOPAL RESIDENCE.

Since the erection of Wolfe Hall, my family have boarded in this Institution, and it is the opinion of some persons that it is about time that the Mis-

sionary Bishop had a house to live in, and I entirely coincide in that opinion ; and so I have determined, so soon as I can obtain the money, to erect in Denver an *Episcopal Residence*, which can be done for six thousand dollars. Such a home would be a partial endowment of the Episcopate, while it would promote the comfort of the Bishop and his successors.

BISHOP TUTTLE—MONTANA, IDAHO, AND UTAH.

In Deer Lodge, the Rev. Mr. Stoy is attempting to break up the untouched soil of frontier worldliness, and to cast in the seed of Christian Truth. When he went there, a year ago, he was the only Protestant Pastor. Since, a Southern Methodist Missionary has settled in the town, and a Presbyterian Preacher visits it on alternate Sundays, and it is expected that a Baptist Preacher will do the same. I have feared that we must withdraw, because the community is one exceedingly ignorant of the Prayer Book, and, before we had time to win them to love it, this incursion of preachers was made. But the citizens are attached to Mr. Stoy, and seem determined to keep him among them. Therefore, although the town, business-wise, is in a stagnant condition, and the Parish of St. James has only five communicants, and no church, Mr. Stoy has resolved to remain. His first effort now must be to build a church. For a year he has patiently alternated between the Court-house and Odd Fellows' Hall, carrying, as it were, his melodeon under his arm, and anxiously striving to get correct information into the heads of elders and children, each Sunday, as to the place in which they were to meet the next Sunday ; and now, if there is to be healthfulness in his Missionary progress, it is full time for him to build. I am glad and grateful to have it to say that the people of St. James' Church, Batavia, N. Y., give one thousand dollars towards the erection of St. James', Deer Lodge, making it a memorial of their much-loved former Rector, and my faithful Missionary, the late lamented Morelle Fowler. But so great is the pressure upon Mr. Stoy, and so straitened are his present local resources, that I will feel compelled, I think, to give him yet five hundred dollars more if I can get it to give. May the LORD in His merciful goodness send it to me against the day of need !

To speak in business phrase, just now all Montana is dull, and Deer Lodge remarkably so. But in a year or two, it is safe to believe, things will be brighter, and local help more abundant. Meantime we ought not to give up our hold anywhere, and, if churches are to be built, it seems not unwise to build them now, at a time when material and labor are cheapest. One day the Northern Pacific Railroad is to push through the heart of Montana. It can scarcely avoid traversing the valley of the Deer Lodge. I must get ready—I cannot in duty do otherwise—by Missionaries, parishes, and churches, to meet the tide of population soon to come in upon us. Only under God's blessing, and by the helpful supplies provided for me by His stewards, can I get thus ready.

The Parish at Helena, the largest town in the Territory, is vacant. But a most encouraging revival of its Church life has set in, and I am in correspondence for the purpose of securing a Pastor. The people, besides desiring a Minister, mean to build St. Peter's Church next spring. They estimate the cost at five thousand dollars. A church costing this amount with us would be about the same as one costing \$2,500 or \$3,000 at the East. They are raising four thousand dollars, and ask me to give one thousand. I have promised to do so on conditions, that the title be vested in me, and that my

gift clear the structure from debt. But I have promised the one thousand dollars—how could I help it?—in faith. I have not a cent in hand for St. Peter's, Helena. Will the givers of the Church bear me out in the venture? Is there any St. Peter's Parish of the East that will be foster-mother to us of the Mountains?

IDAHO.

THE REV. MR. MILLER.

A more steadfast, wise, and successful Missionary than the Rev. Mr. Miller, Rector of St. Michael's, Boise City, has been, it would be hard to find. He came with me to the "Far West." The rifles are rusting that we were compelled to buy, and carry together in the "Indian country." Now, after five years' most faithful service, the rumor fills the air that I am to lose him. He goes, I hear, to be a Missionary in Japan. My soul is bound to his in cords of gratitude and affection, that have grown and strengthened daily. I am sad and stricken to part with him, but proud to give him up to the glorious work that he is to undertake. May the Lord go with him to the "Far East" to guide, and help, and bless. We must secure a successor. Although the business life of Idaho is even more stagnant than that of Montana, yet St. Michael's Parish, Boise City, and St. Michael's School, of fifty-five pupils, under the excellent management of Mr. P. D. Rothwell, the teacher, are of altogether too much importance to be left without a head. A Rector for St. Michael's must soon be gotten, and in his Missionary work he will have the oversight also of Idaho City and Silver.

UTAH.

In the Mormon land there are joys and sorrows for us: joys—because parishes and schools are in a state of healthful growth; sorrows—because debt holds its own or increases upon me. Our St. Mark's Church, Salt Lake City, is finished, and we have been occupying it for a year. Adding up all figures, we find it has cost us \$50,000. I am still in debt for it to the amount of \$8,000. The Vestry pay the interest upon this amount, but I am responsible for the principal. After General Convention, last Fall, I remained in the States for four months, and gratefully record that, during that time, I received gifts amounting to twelve thousand dollars.

THE SCHOOLS.

Our large St. Mark's School has grown into two, "St. Mark's Grammar School," for boys and girls, and "St. Mark's School for Girls." The latter, with two teachers, and fifty-three scholars, and self-supporting, occupies the Sunday-school rooms of St. Mark's Church.

For the former we have been put to our wit's end to provide a place. The Congregational minister, Mr. McLeod, has returned to Salt Lake City, and we could therefore no longer have "Independence Hall." Elsewhere, exorbitant prices were charged for rent, and, even if we could pay them, no suitable building could be found.

Finally, our interested Salt Lake people formed themselves into a "Board of Directors of St. Mark's School," and proposed to lend me the money needed, and to build a school-house. So we have built St. Mark's School-House on the plan of furnishing accommodations for six hundred pupils or more.

The cost of lot and building is \$22,000. The Salt Lake people give \$4,000; I had \$3,000 in hand; I have borrowed in the way above men-

tioned \$15,000 for three years, at eight per cent. per annum. The rate of interest is generously low, in a country where two per cent. per month is not unusual. And the twelve hundred dollars per year, that must be carried as interest by the Current Expenses Account of the School, would have been the same load, as rent, had we not built. The title of the property, as in all cases in my field, is vested in me. While, therefore, it is with a sigh that I am conscious of submersion under an added debt of fifteen thousand dollars, I am glad and grateful for the cordial and efficient co-operation of my own people, and that at last we have a large and convenient School-House of our own.

GIVING AS WELL AS RECEIVING.

Here allow me to refer to the fact that our people of St. Mark's Parish, Salt Lake City, have given, this year, over eleven thousand dollars for Church purposes. It is true that over twenty thousand dollars have been given to us from outside, our work among the Mormons necessarily demanding large expenditures. But, if we have given eleven thousand, while receiving twenty thousand, is it not proof that we are not growing selfish and careless from the help we receive; but rather, while warmly grateful for it, are exerting ourselves for the development of a healthful self-reliance?

SCHOLARSHIPS.

I cannot be too earnest, or frequent, in the record of my thanks for the Scholarships of forty dollars per year that are provided for St. Mark's School by congregations, Sunday-schools, and individuals throughout the land. Without the help of these we could not go on, so many of our scholars necessarily coming free. I beg that friends will not get tired of providing and continuing these Scholarships. They would not, could they come to Utah and see the efficient help that these minister to us and to scores of poor children.

ST. MARK'S HOSPITAL.

During the year we have started Church work in another direction in Salt Lake City. In May we opened "St. Mark's Hospital." Miners pay monthly dues to it. The benevolent in Salt Lake City subscribe for its support. Four givers at the East sent us \$630 for it. The physician, one of our own parishioners, kindly gives his services. A member of Grace Church, Brooklyn, N. Y., gave us a year's supply of medicines. Mrs. Belknap, as matron, wisely put in order its interior economy. She having returned East, we are hoping to secure a successor soon. The Hospital abides modestly yet in a hired house, but has had care for seventy patients, having seventeen now within its walls. It is, I believe, doing such blessed work as the merciful SAVIOUR commends. It is commanding the confidence and securing the help of the community where it is placed, and—what man more glad than I to write it?—it is not in debt. The Rev. Mr. Kirby is Superintendent and Chaplain, and the excellent record of success here given in the launching and working of this Hospital is due, under God, to his marked wisdom, patience, zeal, and industry in management.

BOTH SPECIAL AND GENERAL CONTRIBUTIONS NEEDED.

In this connection, may I be pardoned if I reiterate what the Bishop of Nebraska has well said? He begs the Church at large to remember,—and I join my prayer to his,—that there is no Theological Education Fund, no Church Extension Fund, no School Endowment Fund, and no Parish Sus-

tentation Fund further than the regular stipends allowed by the Domestic Committee, at the back of Missionary Bishops for them to draw upon. The Church has sent us forth into the rush and roar of this expansive Western life. We must build churches. We must start schools. We must educate young men. We must place and support Missionaries. Else we are derelict in duty as watchmen, letting golden opportunities slip by unseized. And how are we to do all these things unless "Special Gifts," constant and generous, be placed in our hands?

Give then, dear Christian brethren all, to the General Fund for Domestic Missions; for, without supplies sent there, the whole scheme of Missionary activity must get enfeebled; but withhold not your "Specials" also, if you would not clog the wheels of timely and needed work, educational and parochial, undertaken in the several fields of the Missionary Bishops.

I pay the travelling expenses of Missionaries, and teachers, and helpers in the Hospital, coming to my field, and in the aggregate they amount to no small sum; in some places, as in Ogden, I give for the support of the Minister, over and above the stipend of the Domestic Committee; and, wherever churches are built and schools started, I lend help. This kind of expenses, as in the past, will meet me next year also; and I am in debt \$8,000 for St. Mark's Church, \$15,000 for St. Mark's School-House, \$1,000 for my promise to Helena—\$24,000 in all. Speaking as a man, I must quite despair unless kind friends continue steady and liberal Special Gifts.*

BISHOP MORRIS—OREGON, AND WASHINGTON TERRITORY.

My visit to the East last fall, with the long detention on the homeward journey, occupied six months, within a week; so that since my return I have had but little more than six months, to divide between the demands of our two Schools, and the wide-spread Missionary work of this Jurisdiction. In this time, however, I have made a more extensive Visitation of the field than during any previous year; and though we are but a small band, and occupy but a few scattered points of this immense country, I am able still to report a very encouraging year in our Missionary department.

ITINERANT WORK.

I availed myself of the temporary sojourn, here, of the Rev. J. Basil Bevis, a Deacon of the Canadian Church, on his way to Victoria, to secure a Missionary visit to several outlying points in Benton county and on Yaquina Bay. And the Rev. Mr. Bonnell has just returned from a similar but more extensive excursion into the regions round about Port Orford on our southern sea coast. These explorations always discover a larger number of the children of the Church, scattered through these remote settlements, than we have had any knowledge of; and our Missionaries find their services gladly received in every place. This Mission could well employ two or three Clergymen in this itinerant work, who would lay the foundations of the Church in many places that are now entirely beyond our reach. Mr. Bonnell held ten Ser-

* In this connection it may be proper to give the Resolution adopted by the Board of Missions at the Meeting in October last:

"Resolved, That the members of the Church throughout the country be earnestly requested to aid the Missionary Bishop of Montana at this particular juncture by special gifts, in the very important and pressing needs that he has brought to the notice of the Board of Missions in his Annual Report."

vices, and baptized three children. His journey was over a wild and romantic region, 'much of it being made on horseback, by an Indian trail that was travelled with no little fatigue and peril.

FIELD FOR AN ASSOCIATE MISSION.

Corvallis, ninety miles from Portland, is the most southern point at which we now have a Clergyman settled. Eugene City, forty miles further south, has been vacant since the resignation of Mr. McCormac; and Roseburg, eighty miles further in the same direction, has had no settled Minister since the time of Bishop Scott. From this point south to the California line, it is eighty miles more; making in all a stretch of country over two hundred miles in length, and extending from the foothills of the Cascades to the sea coast, in which we have no resident Missionary. This is an area of country four times as large as the State of Massachusetts, embracing much of the best farming and grazing land in Oregon, and many growing towns and villages.

I have, from the first, thought that the best way for us to occupy this part of the country would be by an Associate Mission placed at Eugene City, where we have a Church building, school-house, dwelling-house, and four acres of ground. I am now in correspondence with an eminent Presbyterian of the East, whose heart has long been in the Missionary work of the Church, in reference to his assuming charge of such a Mission. I have a generous offer from a layman, of New York, to aid in its support; and if only two young men of the right spirit could be found, to associate themselves with this Clergyman, I believe they might do a blessed work for the Church in these regions. There are now one hundred and twenty-five miles of completed railroad through the heart and centre of this section of the State; and a fairer and more fertile land it will be hard to find East or West. How long must it be till the Church will give us the men and the means to occupy this promising field?

EASTERN OREGON.

We have as yet established no Mission in Oregon east of the Cascade Mountains. This is becoming every year a more important part of our State, though still comparatively but sparsely populated. I have twice visited that portion east of the Blue Mountains, which is an agricultural, grazing, and mining region combined. I spent one week there this spring, accompanied by the Rev. Mr. Wells of Walla Walla, in an excursion through the Grande Ronde and Powder River valleys, giving the Sunday to La Grande. These valleys are about three hundred miles northeast from Portland and near to the line of Idaho Territory. With the surrounding "hill country," where are a number of mining towns of growing importance, they present a very interesting field for Missionary labors. At La Grande I baptized seven children, administered the Holy Communion to fifteen persons, and confirmed one person. I also held Services at Forest Cove, Union and Baker City. All these places are within an area of country fifty miles long and fifteen miles wide, which would make an easy Missionary district. At each of these towns, as well as at other accessible points, there are a few members of the Church, who would gladly welcome her ministrations, and give willingly to their support. One gentleman at Forest Cove pledges five hundred dollars per annum. I am assured that an equal sum can be depended upon from the other places, for the support of a Missionary. An unmarried man, or one with a small family, could live comfortably on a thousand dollars a year in that part of the country.

WASHINGTON TERRITORY.

ST. ANDREW'S, KALAMA.

The interests of St. Andrew's Chapel, Kalama, have improved quite as much as could be expected, without a resident Minister, and with Services only twice in the month. A Sunday-school has been kept up by a few earnest ladies for some months, which is steadily growing in interest and usefulness. A tower has been erected by the citizens of Kalama for the large bell given by Mrs. Thomas Scott of Philadelphia, which is already in its place, giving forth its sweet and inviting call to the House of God. I am more and more satisfied with our having early occupied this point, and confidently look for encouraging growth and progress, with the increase of the population of the town.

WALLA WALLA.

The Rev. Lemuel H. Wells came to us from the Diocese of Connecticut in the summer of 1871, and entered upon his work at Walla Walla, W. T., just at the time of my leaving home last year for the General Convention. His discreet and faithful labors have been largely blessed. He has gathered a Sunday-school of 97 pupils, has baptized 21 adults and 25 children, and presented 27 persons for Confirmation. A lot has been purchased and paid for, and a two-story school-house has been erected, in which a first-class Girls' School was opened early in September. Three teachers for this School have been brought from the East, and it begins with very encouraging prospects. A Church building is in process of erection, to cost about \$3,500, which will be completed before winter. I am happy to record in this connection that this work has been carried on from the beginning without any Missionary stipend, and that the Minister is receiving a comfortable support from the offerings of the people.

I spent four days in Walla Walla, including Sunday, holding three week-day Services. The manifest interest of the congregation in the Services, the full responses, the hearty and united singing, the large and well-taught Sunday-school, the working spirit of the people, and their liberal contributions, give a most hopeful prospect for the future of our Church here.

While Walla Walla may be considered a field of peculiar promise, there are still many other places within the borders of this Mission, where the same use of faithful labors will bring forth the most encouraging and blessed fruits.

A LIBERAL GIFT.

I have had the offer of \$10,000—from a person who reserves his name—for the establishment of a Boys' School in Washington Territory, and propose to place it at Walla Walla, if the people there will furnish an equal amount of money, or of its value in land. One of the leading citizens of that place called upon me a few days since, and stated that my proposition had been taken up; that liberal subscriptions had already been secured; and that there was every prospect of obtaining the required amount of money. My plan would be to use \$10,000 in the erection and equipment of the building, reserving the other \$10,000 for an endowment. Such a School as we might then establish would be of incalculable value to our work. Walla Walla is very central to a wide area of country in Washington Territory, Oregon, Idaho, and Montana; and when the Northern Pacific Railroad shall be completed, it will be very accessible from all these regions.

SCHOOLS IN OREGON.

St. Helen's Hall closed its third year, with the names of eleven teachers, and one hundred and ninety-three pupils on its catalogue. The graduating class numbered five, two having been obliged to discontinue their studies on account of sickness. The increase of boarding pupils, last year, required another addition to the buildings, which will now accommodate fifty boarders, with the Bishop's family, and the necessary corps of teachers.

This important work has been blessed and prospered beyond our expectations, and has steadily grown from the first, till it is now one of the largest Church Schools in our country. Our constant aim and desire has been that it shall hold no lower rank in thoroughness of instruction and discipline; and I can safely say that a more competent and conscientious corps of teachers it would be difficult to obtain for any institution.

In the three years that St. Helen's Hall has been in operation, it has numbered 283 pupils, a large proportion of whom came from distant parts of Oregon and Washington Territory. We are confident that many of these have returned to their homes, not only improved in culture and scholarship, but also with confirmed religious principles that will give tone and character to all their future life. The School numbers, so far this term, 115.

THE BISHOP SCOTT GRAMMAR SCHOOL

closed its second year on the 18th of June last, having numbered just one hundred pupils for the whole year. Many important additions and improvements have been made within the past year. A Gymnasium has been erected. Considerable additions—partly by purchase and partly by donation—have been made to the library, which now numbers over a thousand volumes, of which many are very valuable as books of reference. The foundation of a Chemical Laboratory has been laid in the purchase of the most needed chemicals and apparatus. A valuable philosophical apparatus, maps, charts, etc., have been added, which, with the former geological collections, largely increase our facilities for doing a thorough and finished work.

Since the close of the last term, very important improvements have also been made in the Building. A large dining-room, kitchen, and laundry have been constructed in the basement story, and a reading-room, laboratory, and museum on the second floor. A new wing is also now being built, 25 feet by 60, three stories high, with a tower 12 feet square and 75 feet high, communicating with each floor of the present building. The first floor of the new wing will be a school-room; the second, a chapel; and the third, a dormitory.

These enlargements and improvements will cost \$5,500. The citizens of Portland have raised \$3,000, and the remainder I must in some way supply. I have already received some liberal contributions from friends in the East, but have not yet enough, by \$1,500, for the first cost of these improvements, without interior finishing or furnishing of any kind. We shall be compelled to go into the chapel with rough walls and naked timbers, and into the dormitory with muslin partitions, unless some new friends come to our aid.

The School opens, this term, with 70 boys, 25 of whom are boarders, and several more rooms are engaged, so that our new dormitory will be needed before it is finished.

DONATIONS AND BEQUESTS.

I have received, during the year, the gift of a block of ground in Walla

Walla, for Church and School purposes, from Mr. Philip Ritz and Mrs. Gen. Tilton. This ground has been fenced, and planted with trees, and in a few years will be an admirable place for our Girls' boarding School.

Mr. Draper of Seattle has also given me five acres of land on Bellingham Bay, for the purpose of a Church glebe. In the future development of the country, these may prove valuable gifts, and they are of special interest as a suggestion to others who have it in their power to dispose of a share of their possessions in the same way.

Mr. J. G. Flowerdew, a young merchant of our city, recently deceased, left at my disposal a legacy of \$225, which I propose to use in the erection or furnishing of the Chapel of the Bishop Scott Grammar School, believing that such a definite appropriation of his bequest, would be agreeable to the devout and thankful sentiment which prompted it.

ACCESSIONS.

Since this work was committed to my charge, I have been enabled to bring to my aid eight Clergymen and seventeen Teachers, who have been in the constant discharge of their duties from the time of their arrival here. I bless God for the faithful laborers that have been added to our ranks, and I shall pray and believe that in His good time others still will join us.

ACKNOWLEDGMENTS.

To those who have been and still are contributors of their means to our work, I again tender my grateful acknowledgments. Without this "special" aid little could have been accomplished, and we shall be greatly crippled for the future, if this same assistance should be withheld. Important and vital as this aid has been to our work, I sometimes think it is much magnified, and deemed by some disproportionate to our needs. But, during the whole three and a half years that this work has been under my charge, it has not received over \$60,000 of special contributions from the whole Church. In the East, this would build two village churches, or perhaps one of moderate style in some city. Here, it must suffice to do all the work of building churches and schools, and laying the foundations of our Institutions for an Empire. I appeal to that God, in Whose hand are the hearts of His people, not to allow this work henceforth to lag and languish for want of the same bounty that has hitherto sustained it.

BISHOP WHITAKER—NEVADA, AND ARIZONA.

THE work of the past year within this Jurisdiction has been confined to Nevada. At the time of making my last Report, I hoped that within a year the condition of affairs in

ARIZONA

would be so far improved that a Mission might be begun there with reasonable hope of success. This anticipation has not been realized. Society in Arizona is even more disorganized than it was a year ago. The population is less than it was then, and the attitude of the Apaches more hostile. It is difficult to get at the truth concerning the Indians in Arizona. Some of the tribes are certainly well disposed and peaceable. They only require kind treatment and fair dealing to enable the white population to live near them, and with them, in perfect safety. There are other tribes, of whom, I fear,

this cannot be said. Some great mistakes have undoubtedly been made in their management, and the prospect of peaceful relations with them seems as far off as ever. It is certain that, until there is some settlement of existing difficulties with the Apaches, the Territory will make little progress in anything profitable to its welfare. Should either of the projected railroads be built through the Territory, it would do more towards settling these troubles than all that has hitherto been accomplished. And it is very probable that one of these roads will soon be built.

Army officers say that the entire white population of Arizona, exclusive of troops and Mexicans, does not exceed 2,000, and these are scattered through thirty-four districts. There are not enough at any one point to justify undertaking to establish a Mission among them at present. Still, the time cannot be far off when our Services will be needed in many places. When that time comes, I hope the men and the means for doing this work will not be wanting.

NEVADA.

In Nevada there has been decided progress in our work. The number of communicants has increased from 169 to 197. More have been confirmed this year than last, and there has been a gain in the number of children in the Sunday-schools. The offerings of the congregations for Church purposes have been considerably increased. Three churches have been built and consecrated. One rectory has been purchased, and the value of Church property has increased from \$36,400 to \$48,000, a gain of \$11,600, of which \$8,400 was given by the different congregations. We have now six churches, and the same number of rectories, and all are free from debt. We have also a small chapel, not included in this enumeration, which has been bought and paid for, but has not yet been consecrated. Three of our Mission stations have undertaken to be self-supporting, with good prospects of succeeding in the effort.

Taking the year through, there has been much to encourage us, not only in material progress, but also in indications of a deeper spiritual life in the Church. True, it is the day of small things with us. We are only a handful. All that we do is very little; but we are thankful for the grace that enables us to do a little for the glory of God and the good of His creatures, and we try in His strength to do that little well.

CHRIST CHURCH, PIOCHE.

In my last Report, I spoke of the discouraging circumstances under which the Rev. H. L. Badger had just entered upon his labors in Pioche. Nearly the whole town had been destroyed by fire two or three days before his arrival, and there was little prospect of sympathy, or assistance from the people. But with true Christian courage he went forward in the performance of his duty. For months it was impossible to procure any suitable place for holding Services or Sunday-school. The congregations were very small, and but little interest was manifested. But before spring the people began to value the services of their Minister, and to appreciate the cost at which they were furnished. And when Mr. Badger started to canvass the town to see what could be raised for building a church, he found it comparatively easy to raise money, and soon the erection of a church began. It has been finished, paid for, and was consecrated on the Eighth Sunday after Trinity. It has cost about \$3,900, of which \$3,500 was raised in Pioche. There seems to be a general desire on the part of the people to be independent of Missionary

aid. Until the church was built, Mr. Badger was supported in part by the American Church Missionary Society, and in part by the generous contributions of a friend who does not wish to have his name mentioned. But I have been assured by the Vestry that the Parish shall henceforth be self-sustaining. The congregations have largely increased, there is a flourishing Sunday-school, and everything gives promise of healthful, vigorous growth. The town is in a very prosperous condition, with every indication of permanency.

PROSPECTS AND NEEDS.

The past year has been the most prosperous in the history of Nevada. The *bullion* product of the State considerably exceeds that of any former year, and the population has steadily increased. New towns are springing up all over the State, and there is great need that we should be ready to go in, and occupy the ground. As a general thing, the people will do but little, at first, for Church-building, or for the support of a Minister; but they will do a great deal as soon as they become interested, and are sure that they have a true man of God for their Minister. The history of Church work in Pioche, Hamilton, and Eureka, shows what can be done through the labors of faithful, self-denying men.

The great need, here, is to have the right men for the work, and the means for supporting them till they get fairly established. This is indispensable, if we would do our work well. And in view of the probable need of funds to be expended in sending a man or men to Arizona within the coming year, I respectfully ask that, if it be possible, the appropriation for this jurisdiction be somewhat increased. We need it even for Nevada. We shall need it much more, with the heavy additional expense which beginning a Mission in Arizona will render necessary.

ACKNOWLEDGMENTS.

To the friends at the East who have remembered our work, and have sent contributions of money for its furtherance, I express my sincere thanks. Some of these have requested me not to publish their names. But there is one, whose name I cannot now omit to mention, with sorrow for his departure, but with gratitude for the noble example which throughout his life he set before the Church and the world—John David Wolfe. One of his last acts was to write to me a letter expressing his deep interest in the Nevada Mission, enclosing a check for \$500 for our Mission work. His name will be gratefully cherished wherever the knowledge of his character has gone; and all of us in this Western Missionary field feel that we have lost one of our best supporters and truest friends. Who will take his place in kindly sympathy, and generous giving, for the wants of CHRIST's poor and CHRIST's Church?

BISHOP PIERCE—ARKANSAS, AND INDIAN TERRITORY.

THE year past has not been without encouragement; and the growth of the Church in this portion of the vineyard is such as to call for devout thankfulness to GOD on the one hand, and for our more earnest efforts on the other.

CLERICAL CHANGES.

The number of Clergy in Arkansas is, just at this present, one less than I reported last year, owing to the temporary vacancy at St. Luke's Church, Hot Springs. This vacancy, caused by the removal of the Rev. P. S. Ruth,

to the Diocese of Tennessee, has existed less than two months, and I hope it may soon be filled. During the year, three other Clergymen have left the Diocese,—the Rev. C. M. Hoge, of Fayetteville, has removed to Colorado; the Rev. John Sandels, of Camden, to Louisiana; and the Rev. T. J. Beard, of Helena, to Alabama. I am happy to add, however, that these places are now all filled,—Camden, by the Rev. H. B. Whittemore, a graduate of Nashotah, transferred to this Jurisdiction as a Candidate for Holy Orders from the Diocese of Central New York, and ordained to the Diaconate in Christ Church, Little Rock, on Trinity Sunday; Fayetteville, by the Rev. Thomas M. Thorpe, from the Diocese of Albany; and Helena, by the Rev. C. S. Hedges, D.D., from the Diocese of Missouri.

OPENINGS.

Other new points, besides those mentioned in former Reports, are calling for the Services of the Church. I can supply them without any increase of appropriation from the Board, if I can secure several young Clergymen, who for a year or two will be content with food and raiment and the simpler comforts of life.

NEW CHURCHES.

At Batesville, the Church edifice is so far advanced as to be available for Services, and it is expected to be completed and ready for consecration next spring. At Augusta, a small frame church is in progress, and about \$1,500 have been subscribed towards it. I hope to consecrate this also in the spring. At Fayetteville, the corner-stone of a small brick church has been recently laid, and \$1,000 are already subscribed towards its erection. At Camden, the building formerly occupied for Services, and owned by individuals, has become the property of the parish, and is nicely fitted up for present use. But a brick church, of larger dimensions and more churchly character, is in contemplation.

WORK AMONG THE FREEDMEN.

A considerable sum has been pledged towards a church for the special use of the Freedmen at Pine Bluff, and it is a great joy to me to be able to add, that through the energy and zeal of the Rev. R. W. Trimble, of Trinity Church, Pine Bluff, we have the prospect of beginning work among this portion of our population under very favorable auspices. If negotiations now pending prove successful, we shall have a Clergyman of African descent laboring there very soon. I have not been unmindful of our duty towards this class of our citizens; but I have seen that a white Clergyman could do but little among them in the present condition of affairs. A young colored man, who was studying, to prepare himself for the sacred Ministry, was taken away by death. And, until now, I have seen no opening for the commencement of operations with any fair likelihood of success. My belief is that *one* well-established congregation among them, will be speedily followed by many more. But then the *church* must be something different from the barn-like buildings in which they have been wont to worship. Both it and the Services therein should be rather ornate than excessively simple.

CONDITION AND PROSPECTS.

Arkansas, though quite an old State in years, is a new one so far as its condition is concerned. Railroads are now being pushed through it in various directions. The Cairo and Fulton Railroad will put us in direct communication with St. Louis in the course of a few months, and, in a year or a

little more, it will be extended to the Red River. The Railroad from Helena towards the interior, has already reached the White River. And various other roads are in a state of greater or less forwardness. Along these Railroads new towns are springing up, and mere hamlets are developing into towns, destined in the future to become cities. Had we the means of occupying these now, we should gain at once what, once lost, cannot be regained in years and without great expenditure of money. I am bold to say that for the last three years, no part of your Missionary field has yielded so large a return for moneys expended as has Arkansas. I can show by actual figures that, for every dollar spent, there has been a gain of two dollars' worth of Church property in this State. I do not believe that any other Mission can say half as much.

INDIAN TERRITORY.

The second part of my Report relates to the Indian Territory; and perhaps I cannot give a better idea of my first Visitation of this portion of the field assigned to my care, than what may be gained from an abstract of my Journal during the thirty-six days spent on this trip.

[The Bishop then proceeds to give the incidents, day by day, of this extended tour of exploration, and to mention the various points visited in the course of his long journey. As specially interesting, we select from this portion of the Report his narrative of the "Council" held among the Indians (at the Wichita Agency), at which those very Delegates from the several tribes were chosen to visit Washington, whom the Bishop introduced to the members of the Board of Missions in New York, on one of the days of its session last October.]

Sept. 19, Thursday.—A very interesting day to me. I was introduced to Mr. Jonathan Richards, the Indian Agent. Both he, and Mr. Tatum at Fort Sill, express a desire to have Missionaries sent among these tribes of the Plains under their care. They said that the Society of Friends had no wish to monopolize the ground, but would welcome and assist Missionaries of any Christian denomination.

During the morning, the Indians began to gather around the Agency, and I became acquainted with many of the principal Chiefs of the Comanches, Kiowas, Apaches, Arapahoes, and Caddos. And there was old *Black Beaver*, the Delaware, once the guide of Audubon. About 2 p.m. they assembled in Council, and after much talk the Delegates were selected. I was much struck with the faces of many of these Chiefs, and with their dignified and manly bearing. I was impressed with the conviction that much might be made of a race having so strongly marked a character. With many faults, there is a substratum of good to be reached by well-directed and persistent effort. In the earlier days of my Priesthood, I should have been tempted to try the experiment of seeing what could be effected by a Missionary living with them, and accompanying them in all their roving. Even now, though arrived at an age less adapted to such a life, I should be strongly inclined to test the matter by experience, did not other duties forbid it. What young man, full of the love of CHRIST and of souls, of zeal for God and His Church, is willing to undertake this work, and in this way? I pledge myself, God willing, that he shall not want Episcopal oversight, and that I will be with him, wherever he roams, as often as the occasion demands.

The Indians were so constantly busied with the matter which brought

them together, that little opportunity was afforded me to communicate with them through an interpreter on other topics. However, they all express a willingness to receive Missionaries among them.

There is one point on which I feel constrained to raise a question, though I grant that my personal knowledge of the Indian is too slight to entitle me to a decided opinion on the subject. That the Indians should become agriculturists, as a step towards their civilization, is obviously very desirable. But the change from the life of the hunter to that of the farmer is a very great one. That it is one not easily effected, is evident from the fact that even among the civilized Choctaws and Chickasaws there are not many full-bloods doing much at farming. The state naturally intermediate seems to me to be that of the herdsmen. The Tartar life would be comparatively easy for them to adopt. Once supplied with large herds of cattle, they would have less inducement to wander widely in search of game. From the very difficulty of removal, they would be confined to more limited migrations, and they would be made conservative and disposed to peace by having something to lose. Becoming more fixed in their residence, they would naturally build more permanent habitations, and the cultivation of the ground would soon follow. It may be said that this change would not be sufficient to be of much advantage. My reply is, that if we can bring them to that mode of life which was followed by Abraham, Isaac, and Jacob, we shall have accomplished a great deal.

SOUTHERN CALIFORNIA.

BY THE RIGHT REV. WM. INGRAHAM KIP, D.D., LL.D.

SAN FRANCISCO, *November, 1872.*

REV. AND DEAR SIR: As it is proposed, at the next General Convention, to erect the southern third of this Diocese into a Missionary Diocese, your readers may wish to know something of the prospects of the Church in that portion of the country. I therefore give the journal of my late Visitation.

Thursday, October 17th.—At noon we went on board the Panama steamer, *Montana*. By a late regulation, these large steamers stop at two ports in California—San Pedro and San Diego. We expect to reach San Pedro early on Saturday morning, when I can go at once to Los Angeles, twenty-five miles, and from thence out to San Gabriel Mission, where I have my appointment for Sunday.

It was a bright and beautiful day, and our voyage commenced most auspiciously; but we had hardly passed the Golden Gate, and reached the ocean, when the fog shut in about us, and, as we went on our way, all day long the fog whistle was sounding.

Friday, 18th.—One of the first sounds I heard, on waking, was the fog whistle, showing there was no return of sunlight. So we went on slowly and cautiously till noon, when our course was stopped entirely. We were in Santa Barbara Channel, the main land on one side and a chain of islands on the other; the captain had been able to take no observation since we left, and was afraid of the land on both sides. Had we been out in the open sea we could have gone on. As it was, we remained all day floating without any attempt to advance. Fortunately, there was no wind and the sea was quiet.

Saturday, 19th.—We have been stationary all night, and are now probably 150 miles from San Pedro. The prospect of my Confirmation at San

Gabriel Valley, to-morrow morning, is waning. Fortunately, about 9 A.M. the fog lifted and we went on, in about an hour coming out in the bright sunlight. It was a delightful day, just cool enough, as we sailed between the mountains which line the coast, and the Santa Barbara Islands. We reached San Pedro, which is only an open roadstead, at nine in the evening, when a gun was fired to notify our arrival, and we came to anchor about five miles from the landing.

Sunday, 20th.—Before daybreak the gong was heard and the notice—"Passengers for San Pedro, go ashore!" So rising, I found the steam-tug was alongside, and shortly after sunrise we started for San Pedro, which is only a little hamlet grown up around Fort Drum. It is the terminus of the Railroad for Los Angeles, twenty-five miles distant. About seven, we left in the train, crossing the almost treeless plains until the gardens and vineyards showed we were drawing nigh to Los Angeles.

At the *depot* I found a carriage waiting to carry us out at once to the valley of San Gabriel, eight miles, to the vineyard of Mr. Wilson, where we have so often been hospitably entertained. About a mile below Mr. Wilson's is the little brick church, on reaching which I found it wanted only a quarter of eleven o'clock. So, stopping the carriage, my trunk was taken down and opened to get what I needed, and I went in, leaving the carriage to go on to Mr. Wilson's with my companion who was exhausted with the voyage. Here I found Rev. Mr. Messenger, who officiates in the church. It was mainly built by a benevolent lady of Providence, Rhode Island, and has been placed in the middle of this beautiful valley, where it can be reached by the families living at their farms and vineyards, in a circle of some miles around. The only settlement nearer than Los Angeles is Le Monte, two miles distant.

Confirmation having been for some weeks announced, there was a congregation which filled the little church. After Service by Mr. Messenger, I preached, confirmed seven candidates, and addressed them. After the congregation was dismissed, a man came forward whose daughter had been among the candidates, and expressed his regret that he had not united with her in receiving that Rite. As he was to leave the Valley next day, and this was his only opportunity, I repeated the Service and confirmed him. The Rev. Mr. Loop, who is living in the neighborhood, was also present at the Service.

We then drove on to Mr. Wilson's. The view from the front of our host's residence is one with which I have been familiar for years, but of which I can never tire. The house is situated at the head of the Valley, just where the ground begins to rise into the high mountains behind. In front is an orange and lemon grove, the trees loaded with fruit, and then a view for miles down the Valley. Some two miles distant is the old Franciscan Mission of San Gabriel, with its group of palm trees towering near the Church building, a scene always fruitful of romance; and when we hear the *Angelus* rung out by those old Spanish bells, it carries us back to the scene of their casting—

"When the red, molten metal hotly glowed,
Ready those ancient Mission bells to cast,
Matron and maid of old Castile stood by,
And threw therein the relics of the past.
Vases of silver—whence their Spanish sires
Quaffed the red wine—and chains and rings of gold:
And thus, with gifts and prayers the Mission bells
Were cast, and christened all for saints of old."

Mrs. Volney E. Howard.

What a scene this place would present to your readers in the cold North ! It is now the height of the vintage, and this is one of the largest vineyards in California. There are 300,000 vines of various kinds of grape, and their owner expects to make 100,000 gallons of wine this season. About 50 men are employed, and we saw the wagons coming up with huge baskets of grapes to be emptied at the mill, where they are pressed out by machinery. There are some vineyards in the neighborhood where the Scriptural plan of "treading the wine press" is still done by Indians in their employ.

On Wednesday, at daybreak, I started, in a red wooden wagon, to fulfill an appointment for that evening at Riverside, about sixty miles distant. Rev. Mr. Loop and Mr. Gray (of Los Angeles) accompanied me. After leaving the valley of San Gabriel the road is chiefly over extensive plains, framed in, as it were, by the high mountains, some of them ten thousand feet in altitude. Now and then we toiled over the dry, stony bed of a river, and once crossed "the Desert," twenty-five miles in extent, a mere waste of sand without a drop of water for our horses. Most of the country is entirely unoccupied, and we did not see half a dozen houses on the way. At noon we stopped to lunch in a grove of trees, and rested and fed the horses.

In the afternoon we came in sight of Riverside, and after fording the Santana River—a difficult work, from its shifting quicksands—we found ourselves on the plain where this new settlement is situated. It is a colony, principally from New York and the Eastern states, among whom are a number of Churchmen. They have been brought hither by reports of the balmy climate, and—having plenty of water from the mountains for irrigation, with the rich soil of this plain, producing grapes, oranges, lemons, bananas, etc.—they will soon transform it into a perfect garden. Rev. Mr. Loop holds occasional Services here, and, could there be a regular Missionary, the Church would be soon built up.

In the evening the school-house was filled, and after Service by Messrs. Gray and Loop, I preached, confirmed two candidates, and addressed them.

Thirteen miles from here is San Bernadino, a beautiful place where Services are also held. I intended to have visited it, and had announced a Service for the following evening, but the absence of the leading Churchman prevented the appointment being made.

The next day we returned to San Gabriel, reaching there several hours after dark.

On Saturday we went down to Los Angeles, and on Sunday held Service in the Church of St. Athanasius. Before Service in the morning I addressed the Sunday-school. After Service by the Rev. Messrs. Gray (the Rector), Loop, and Messenger, I preached, and in the evening again preached, and confirmed sixteen candidates.

Seventeen years have passed since I held the first Church service in Los Angeles. It had then but two thousand five hundred inhabitants, one-half of whom were Spanish Californians. The only Service then was that of the Romish Chapel. There are now nine thousand people in the town, and it is fast increasing. It is proposed by the Domestic Committee to make this the Headquarters of an Associate Mission for the surrounding country, which is a movement absolutely necessary. Besides the places I have mentioned are Anaheim, Los Anietos, and other towns rapidly increasing in population.

One hundred and fifty miles below Los Angeles is San Diego, within six miles of the Mexican boundary. This is to be the terminus of the Southern and Texas Railroad, and in a few years a city will grow up which will be the second on the Pacific coast. There are already about three thousand in-

habitants, and the Rev. Hobart Chetwood is just entering on duty as Missionary. I postponed, therefore, my visit to San Diego, until later in the season, when Mr. Chetwood can have had time to prepare a class for Confirmation. Either this or Los Angeles will be the residence of the future Missionary Bishop.

When we came down the coast in the *Montana*, there were sixteen passengers on board, going to San Diego for the winter, all of them families with invalids. The climate is far better than any in Italy, and it must be a place of increasing resort in winter. I have been there in the middle of January, when we sat with the windows open, and it was as warm as June at the East, without its changes.

Monday the steamer *Orizaba* came up from San Diego, and we went down, in the afternoon, to San Pedro, going out again in the tug, five miles to her anchorage, and getting on board after dark. There was, however, so much freight to be taken, that we did not sail till seven the next morning. It was a warm and beautiful day, the sea perfectly smooth, and we coasted along by the high mountains until 5 P.M., when we came opposite to Santa Barbara, and anchored about two miles from shore, to which we have to go in a row boat. In windy or stormy weather this is a trial for weak nerves, and when the surf is high, the steamer sometimes cannot land at all, and has to take her passengers down to San Diego, trusting to land them on her return. On this occasion all was calm, and we landed easily, finding the Rector, Mr. Monges, and Dr. S., at whose house we were to stay, waiting on the wharf to receive us.

Santa Barbara is one of the most picturesque places on the coast, built on a rolling plateau a few miles in extent, and surrounded by high mountains which cut off the winds, while it has the breezes from the Pacific which it overlooks. It was once the seat of one of the old Franciscan Missions, whose buildings still remain, two miles back, where the ground begins to rise. There is a stone church, in the Moorish style of architecture, 200 feet in length, with a long wing with open corridor and arches, now occupied as a school. Two or three of the Friars still remain, and have service for the Spanish population, and attend to the school which has more than a hundred boys. In old times, when owning leagues of land, and surrounded by 3,000 Indian converts, they built stone aqueducts, extending for miles to the mountains, which still bring to them water for fountains and basins and irrigation. These *padres* always had an eye to the beautiful, and the view from the front of the Mission, as I lately stood there on a warm balmy afternoon, extended over miles of country, with the bright calm Pacific and its distant chain of islands. One day is as another, bright and life-giving. The semi-tropical atmosphere invites to repose, and the invalid, able to spend most of the time in the balmy air, can trust to its influence for recovery.*

* I give the accurate record of the monthly mean of temperature at S. Barbara for one year—

April,	Average of the three daily obs.	60.62
May	" " " " "	62.35
June	" " " " "	65.14
July	" " " " "	71.49
August	" " " " "	72.12
Sept.	" " " " "	68.08
Oct.	" " " " "	65.96
Nov.	" " " " "	61.22
Dec.	" " " " "	52.12

When I first came here, seventeen years ago, S. Barbara was a little Spanish settlement. It has now 3,500 inhabitants, and is fast increasing. There is a brick Church edifice—Trinity Church—where Rev. Mr. Monges officiates, and were there a Missionary who could devote himself to the work, Services might be held at Carpenterè, Buonaventura, San Luis Obispo (where Mr. Chetwood has occasionally officiated, and they have already a Church lot purchased, and a building fund partially raised), and other settlements within a range of thirty miles.

Sunday, Nov. 3.—The church was entirely filled. After Morning Service by Mr. Monges, I preached and administered the Holy Communion, assisted by him. Thirty-one communicants came forward. In the evening I preached again, and confirmed four candidates.

Monday was spent in visiting the residence of Colonel Hollister, twelve miles distant. His family are members of the Church, and he has always been to it a generous friend. His landed property in this and other parts of the State amounts to one hundred and sixty square miles—larger than a German principality.

Thursday, 7th.—At daylight the gun of the steamer *Pacific*, for which we had been waiting all the week, was heard, and as we were rowed on board, the rising sun was just flushing the East. At evening we anchored opposite the landing place of San Luis Obispo, though the town itself is nine miles distant. Here we were detained all night taking in freight.

Friday, 8th.—A strong Norther blowing, with heavy sea, so that we made but forty miles in seven hours. At evening, we reached San Simeon, another landing for the surrounding country, where we remained most of the night.

Saturday, 9th.—Wind and waves still high. At three P.M. we reached the Bay of Monterey and attempted to come along-side of the wharf. But the wind and swell were too great, and the steamer was obliged to return to her anchorage, a mile distant in the Bay. We were then ninety miles from San Francisco, which we expected to reach Sunday morning. But Mrs. Kip was so ill from the previous rough voyage, that I did not dare to risk another night at sea, and determined to go ashore and prosecute our journey by land. Landing in the small boat had a very risky look, but anything

Jan.,	Average of the three daily obs.....	54.51
Feb.	“ “ “ “ “	53.35
March	“ “ “ “ “	58.12

Average temperature for the year..... 60.2.

COLDEST DAY.

April 12th, 60.
 May 15th, 66.
 June 1st, 69.
 July 26th, 76.
 Aug. 11th, 77.
 Sept. 23d, 66.
 Oct. 23d, 60.
 Nov. 7th, 64.
 Dec. 15th, 52.
 Jan. 11th, 56.
 Feb. 22d, 42.
 Mar. 13th, 56.

WARMEST DAY.

April 16th, 74.
 May 23d, 77.
 June 3d, 80.
 July 11th, 84.
 Aug. 8th, 86.
 Sept. 27th, 90.
 Oct. 20th, 92.
 Nov. 20th, 87.
 Dec. 28th, 71.
 Jan. 3d, 76.
 Feb. 28th, 71.
 Mar. 27th, 83.

Coldest day in the year, Feb. 22, 42; warmest day in the year, Oct. 20th, 92. Variation, 50.

was better than continuing the voyage, and after a long rough pull we reached the shore.

Monterey is almost entirely a Spanish town, very few Americans residing there. At the first annexation of the State it was the Capital; but since the Seat of Government was removed, it has been gradually getting back to its former quietness. Eighteen years ago, on an exploring tour, I spent a few days here, and officiated on Sunday; but most of those then here have since removed. There is now no Protestant Service; nothing but the Romish Chapel.

On Sunday morning, finding an old American resident, I attempted to collect some of the Protestants, still remaining, for a Service. Notice was given to most of the American families, and we had a congregation of thirty-five at the Court House. But one person had a Prayer-Book, and I gave them therefore such parts of the Service as were practicable, and an address. I heard afterwards of several other families, scattered in the vicinity, who regretted not having known of the Service.

In the afternoon, at the residence of John Wickham Leigh, Esq., I baptized his infant child.

Monday, 12th.—Left by the stage at daylight, for Salinas City (nineteen miles), where we reached the Railroad, and that evening were in San Francisco.

This is then a view of some points in the proposed new Missionary Diocese. It will be about three hundred miles in length, the Northern line running North of S. Barbara. It is the garden of the country, with a climate far more genial than any in the South of Europe, and must be the resort of invalids from all parts of the country. These three places—S. Barbara, S. Diego, and Los Angeles—are far better for health than Nice, Cannes, and Mentone. (I write understandingly, having spent a winter in those places on the Mediterranean.) I have dwelt a good deal on the subject of climate, because I have received so many inquiries on this subject, and because this fact will certainly bring a large population into this Southern Diocese.

One great difficulty heretofore has been, the want of frequent communication. But railroads are fast extending through the country, and the rapid increase of population will soon oblige the steamers to make more frequent trips. Before the next General Convention, all this will be altered and there will be every desirable facility for travelling. The steam engine will be rushing over districts of country where I have camped out, night after night, for a week at a time, and, in our daily journeys, besides our own little party have seen no human being but Indians—no sign of life but herds of antelopes. It will need only a young, earnest, and active Bishop, to build up, in ten years, a splendid Diocese.

* The Diocese of California is now nine hundred miles in length, and would cover the Atlantic coast from Boston to Charleston. It has taken me sometimes more than three weeks to visit a single Parish. On this late Visitation I was absent nearly four weeks, and visited but five points. When I began my labors in this Diocese—January, 1854—there was but one Parish Clergyman at work. There are now fifty-four Clergy on our list, and we can therefore afford to divide. Should the proposed scheme be carried out at the next General Convention, to cut off the upper and lower thirds of the Diocese, placing them under Missionary Bishops, in a few years California will contain three strong Dioceses. When that time comes, those who have, in discouragement and difficulty, begun the work, with little sympathy from the East, and have borne the burden and heat of the day, will be ready to sing their *Nunc dimittis*.

OUR MISSIONARY BISHOPS.

WE very cheerfully devote a large portion of our space this month to the Annual Reports of the Missionary Bishops. Were it not for making this number of our Magazine quite too voluminous, we would gladly give these important and interesting Reports in full. Not being able to do this, and not willing to present the Reports in the form of mere abstracts, our aim has been to give, in the words of the Bishops themselves, the most copious selections possible from their respective statements of the condition and prospects of that portion of the field to which the Church has assigned them. And now, to these statements, we beg leave to invite the particular attention of every reader of *THE SPIRIT OF MISSIONS*.

We are free to say that there are several reasons why we have given such liberal space to these Reports. In the first place, the men who present them are worthy, for their own sake and for their works' sake, of having the widest possible hearing granted to the official account, which they render to the Church, of the modes whereby they are endeavoring, in their respective Jurisdictions, to make full proof of their Ministry.

In the next place, we give prominence and space to these Reports because the Reports themselves deserve such honor. Acting as we do on what seems to us to be a sound principle—that a Missionary Periodical cannot be too full of Missionary information—these Reports are specially valuable, not only because they furnish such evidences of Missionary activity and zeal, but also because they come from the master-workmen in our widely-extended Western Mission field. It is therefore eminently proper that these official statements of work attempted and accomplished, should find as full expression as may be in an official organ devoted to the dissemination of Missionary intelligence.

And now, once more, we commend these Reports of our Missionary Bishops to the careful attention of our readers, assuring them that they will find therein the earnest words of earnest men,—of those men who, *at the front*, are doing work for CHRIST so faithfully, and with such clear perception of the wants not only of the immediate present, but also of the far-off future. We bespeak for their words an attentive regard. Let each reader consider them in the light of messages to himself or herself. Let them be viewed as coming from dear friends and brethren who—members with us of the same Household of Faith—employ this mode of informing us of what they are doing and endeavoring to do, of their hopes and prospects, their successes and anxieties and discouragements. In this way will we be led, by sympathy and prayer and benefaction, to identify ourselves with their vast work, and thus become personally interested in one of the grandest Christian enterprises ever offered to redeemed humanity.

LETTER FROM BISHOP KIP.

IN another part of this number, our readers will find a long and interesting communication from the Bishop of California, which contains matters of both personal and general concern.

In a note, accompanying the Letter, the Bishop says : "I have written it for two distinct objects—

"1. To show what the proposed Missionary Diocese of the South can be.

"2. To interweave an account of the climate, as I receive so many letters inquiring about it and its becoming a place of resort for the winter, from the East. I have therefore dwelt upon this point to satisfy our Eastern friends."

ANOTHER SUBSCRIBER.

WE confess to some feeling of diffidence at putting it in such a way, but if any of our friends desire to make us, or the Cause which we have at heart, a New Year's Present, let them send us the name of another subscriber to THE SPIRIT OF MISSIONS. We are altogether of the opinion that, in hundreds of cases, such a thing could be accomplished at the expense of a very slight degree of trouble. Dear friends, if Missionary interest, like other things, grows by what it feeds upon, then surely it is worth while striving to secure for our Missionary Magazine as large a circulation as possible.

COMMENDATORY LETTERS.

IN the November number of THE SPIRIT OF MISSIONS, one of our faithful laborers at the West—referring to the large extent of his Missionary field, and the consequent difficulty of finding readily the members of the Church, who, he is confident, are scattered all over his district—goes on to say : "If Rectors of all Parishes would be particular to give to every communicant a *Commendatory Letter*, either direct or open, with the direction that it be presented to the nearest Rector, when the family are permanently located, it would save very many to the Church every year, beside relieving many a Rector from anxiety about the character and reputation of persons moving from one parish to another. A neglect to give such Letter may seem a small thing, but it may be the means of losing a family to the Church, and perhaps to Christianity itself."

It strikes us that the statement and the suggestion which these words contain, are worthy of very serious consideration on the part of those whom they in any way concern. Here and there, as we have reason to know, is a Rector who manifests his thoughtful care, even for a departing parishioner whose face is turning Westward, by giving with his good-by blessing such a Letter—which is in itself a sort of benediction. But we fear that such cases are ex-

ceptional: they *should* be the rule without exception. It is true there is no Canon that we are aware of, compelling the Clergy generally to follow the course referred to, unless indeed it be the Canon of Christian Charity. But Christian Charity does seem to demand that every protection should be extended, every safeguard furnished, to the Communicant of the Church in going out among the *strangenesses* of Western life. For, consider. It is not simply that the emigrant leaves behind him the pleasant and familiar associations of his Eastern home: he passes out beyond that impalpable but powerful atmosphere of influences which, in his home and neighborhood, helped to keep and sustain him in spiritual health and strength. All this is changed. He stands in special need, therefore, of the means of accrediting himself in his new home; he requires something that will not only enable him, but will be constantly suggesting to him, to preserve amid his new surroundings the continuity of Churchly *status* and privilege which he possessed at the East. A brief but properly devised *Commendatory Letter* would constitute such a bond of connection between the familiar past and the novel present of his life as a Christian, and would help him to avoid the danger, which is so apt to beset one under such circumstances, of throwing aside or relaxing the wise and loving restraints of religious discipline. For the sake, then, of our devoted Missionaries at the West, who would be so glad to welcome and minister to these wandering sons and daughters of the Church, but specially for the sake of these sons and daughters themselves, let us ask our brethren of the Clergy, here at the East, if more thought and attention cannot be given by them to this important matter of *Commendatory Letters*.

TREASURER.

MR. CHARLES HUDSON having resigned the position, Mr. LLOYD W. WELLS has been appointed Treasurer of the Domestic Committee.

Mr. Wells' address is No. 119 Second Avenue, New York.

BOOK NOTICES.

A Mission Service. New York: Pott, Young & Co., Cooper Union. Pp. 104.

THIS is a neatly-printed and compact little volume, comprising the Morning and Evening Prayer, the Litany, the Office of Holy Communion, the ten Selections of Psalms, Occasional Prayers, and Hymns.

For use in Mission fields, both for the purposes of Public Services, and for distribution as a Tract, this little volume will be found a real acquisition.

It is put up in both paper and cloth covers, and sold at the rate of four and six dollars a hundred respectively.

Life Lessons from the Book of Proverbs. By WILLIAM STEVENS PERRY, D.D.
New York : T. Whittaker, No. 2 Bible House.

AMERICAN Theological Literature is yet in its infancy. The pressing necessity for constant and practical work in our numerous parishes and Missionary districts has prevented, so far, any great development in this important field of thought and enterprise in the history of our Church. Germany has been the great mine from which both English and American Divines, especially during the last quarter century, have enriched our store-house of wisdom and knowledge in this department. But the American mind is one of restless activity and progress ; and, as we have taken a place among the first in the family of nations, we have also advanced to a position in Theology and Literature which attracts the attention of the most civilized and educated people of the old world.

Among the many books recently published in New York, we call special attention to a work written by the Rev. Dr. Perry, one of our most eminent and esteemed Clergymen. It consists of a number of lectures on the Book of *Proverbs*, originally prepared for, and delivered to, the young people in his parish. It is written in a style at once elegant, terse, and vigorous, and, dealing with the most practical subjects of life and morals, it illustrates, in a most interesting and happy manner, the lessons which can be derived from that inspired work of the Israelitish King.

To the Missionary, away from the numerous channels of knowledge, of which large cities have advantage, this work will be found to be most invaluable. It is interesting to read in the intervals of leisure, and is pregnant with wise suggestions, and apt thoughts, useful to the preacher or lecturer in the enforcement of truth and morality.


All nations have their proverbs and characteristic sayings, but none can compare in wisdom and needful instruction with the Inspired Book, which has been handed down to us in the Proverbs of Solomon. The Lectures of Dr. Perry on this book are no dry explanations of separate texts, and striking passages, such as might emanate from an imaginative, speculative, and immured Professor of Theology ; but are the living, inspirited, flesh-and-blood embodiment of practical thoughts, and timely advice, which the youth especially of our country so much need.

The future of our Church depends largely on the young of the fold, and a Missionary, or Sunday-school teacher, devoted with heart and soul to the work, *must* interest them, or he cannot hope for abundant success. The pioneers, also, on the borders of our civilization are not drawn into the Church by elaborate essays on theological subjects, elegantly and learnedly set forth ; but are attracted by the truth presented to them in a common-sense, matter-of-fact mode of statement, illustrated by analogies and comparisons suited to their comprehension and style of thought.

A proverb is a saying or truth expressed in terms intelligible to all minds, and when the proverb is a Divine inspiration, and is illustrated in a happy and interesting manner, it must strike home at once, and penetrate into the heart of the most thoughtless and sinful.

We, therefore, commend this valuable book of Dr. Perry's to every Missionary, Bible-class teacher, and Sunday-school Superintendent as a most useful assistant in the work they are called upon to perform for the Truth and the Gospel. The book is neatly gotten up, printed on tinted paper, and issued by Mr. T. Whittaker, of No. 2 Bible House, New York, one of our most worthy, as well as enterprising, publishers of Church Books and Literature.

ACKNOWLEDGMENTS.

 **N. B.**—In remitting to the Treasurer, always mention the **DIOCESE**, as well as the **PARISH**, from which the Contribution has been forwarded.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from November 1, 1872, to December 1, 1872, inclusive:

ALBANY.

<i>Albany</i> —St. Peter's, M. C.....	\$18 44	
<i>Sandy Hill</i> —Zion, M. C.....	16 93	\$35 37

CENTRAL PENNSYLVANIA.

<i>Bellefonte</i> —St. John's, M. C.....	23 71	
<i>Harrisburgh</i> —B. A. L., for Dry Grove Mission.....	5 00	28 71

CONNECTICUT.

<i>Brookfield</i> —St. Paul's, M. C.....	30 42	
<i>Meriden</i> —St. Andrew's.....	80 00	
<i>New Haven</i> —Trinity, M. C.....	3 96	
<i>New London</i> —St. James'.....	102 00	
In Memoriam quart. pay't stipend.....	100 00	
<i>Redding</i> —Christ.....	50	
<i>Thomaston</i> —Trinity, M. C.....	15 16	
<i>Watertown</i> —Christ Ch., M. C.....	44 41	376 45

DAKOTA.

<i>Vermilion</i> —St. Paul's.....	2 50	2 50
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DELAWARE.

<i>New Castle</i> —Emmanuel, M. C.....	27 24	
<i>Wilmington</i> —Trinity, M. C.....	19 00	46 24

EASTON.

<i>Newtown</i> —St. Mary's, for St. Mary's, Lexington, Miss.	2 25	2 25
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FLORIDA.

<i>Monticello</i> —Christ Ch., M. C.....	1 62	
<i>Ocala</i> —Grace M. C.....	5 00	6 62

GEORGIA.

<i>Marietta</i> —Rev. J. H. George, M. C.	5 00	5 00
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IDAHO.

<i>Boise City</i> —St. Michael's, of which from S. S., \$4.50.....	17 50	17 50
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ILLINOIS.

<i>Algonquin</i> —St. John's, L. T.....	2 50	
<i>Chester</i> —St. Mark's.....	7 00	
<i>Manhattan</i> —St. Paul's.....	5 00	
<i>New Lenox</i> —Grace.....	3 00	
<i>Peoria</i> —St. Paul's, M. C.....	1 43	
<i>St. Anne's</i> —O. G.....	1 00	
<i>Waverly</i> —Christ Ch., M. C.....	7 00	26 93

IOWA.

<i>Cascade</i> —Trinity.....	3 50	
<i>Durant</i> —St. Paul's.....	2 25	
<i>Farley</i> —St. George's.....	4 60	
<i>Tipton</i> —Grace.....	1 25	11 60

KENTUCKY.

<i>Dayton</i> —.....	2 60	
<i>Georgetown</i> —Holy Trinity, M. C...	11 84	

Louisville—W. G. A., for Dry Grove

Mission.....	\$1 00	
<i>Versailles</i> —St. John's, M. C.....	17 48	\$32 92

LONG ISLAND.

<i>Brooklyn</i> —Guion Ch., M. C.....	1 26	
Holy Trinity, for Bp. Clarkson.....	25 00	
St. James', in part.....	225 73	
(E.D.) St. Mark's, M.C.....	1 00	
(E.D.) St. Mark's, for Bp. Randall.....	31 20	
Branch of St. Mary's, through Sister Jane, M. C.....	20 73	
Miss S. C. M.....	5 00	
<i>Flushing</i> —St. George's, M. C.....	9 35	
<i>Jamaica</i> —Grace, C. R.....	17 21	
<i>Maspeth</i> —Holy Saviour.....	138 20	474 78

LOUISIANA.

<i>Amite</i> —Incarnation, M. C.....	1 08	1 08
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MAINE.

<i>Ashland</i> —Emmanuel, M. C.....	3 68	
<i>Biddeford</i> —Christ Ch.....	6 90	
<i>Dexter</i> —Messiah.....	8 00	
<i>Lewiston</i> —Trinity.....	6 25	19 93

MARYLAND.

<i>Baltimore</i> —Christ Ch., for Bp. Morris.....	5 00	
<i>Bladensburg</i> —B. O. L.....	2 50	7 50

MASSACHUSETTS.

<i>Amherst</i> —Mrs. O. P. McD.....	100 00	
<i>Cambridge</i> —Christ Ch., M. C.....	3 00	
<i>Pittsfield</i> —Mrs. and Miss Newton..	50 00	
<i>So. Boston</i> —St. Matthew's, M. C...	12 65	
<i>Southborough</i> —St. Mark's school, M. C.....	11 75	
<i>Springfield</i> —Christ Ch., M. C.....	5 10	
<i>Worcester</i> —All Saints, for Bp. Clarkson.....	50 00	232 50

MINNESOTA.

<i>Wabasha</i> —A Missionary's Thank-offering.....	1 50	1 50
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MICHIGAN.

<i>Grand Haven</i> —Rev. J. B. P.....	5 00	
<i>Grand Rapids</i> —M. C.....	14 21	
<i>Saugatuck</i> —All Saints', M.C.....	5 85	
<i>Marshall</i> —Trinity, M. C.....	11 15	
<i>Monroe</i> —Trinity, M. C.....	39 70	
<i>Wyandotte</i> —St. Stephen's, M. C...	8 30	84 11

MISSOURI.

<i>Fayette</i> —St. Mark's.....	1 60	
<i>Glasgow</i> —St. Stephen's.....	1 05	

<i>Pleasant Hill</i> —M. C.....	\$5 00	
<i>St. Louis</i> —Holy Communion, M. C.....	5 00	\$12 65

NEBRASKA.

<i>Grand Island</i> —St. Stephen's.....	5 00	5 00
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NEW HAMPSHIRE.

<i>Claremont</i> —Trinity, M. C.....	17 79	17 79
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NEW JERSEY.

<i>Jersey City</i> —Grace, M. C.....	23 79	
Grace S. S., M. C.....	34 11	
St. Matthew's.....	2 62	
<i>No. Plainfield</i> —Holy Communion, M. C.....	12 39	
<i>Orange</i> —Grace, M. C.....	4 21	
<i>Princeton</i> —Trinity, M. C.....	22 24	
<i>Rahway</i> —Holy Comforter, for Bp. Pierce.....	14 12	
<i>So. Orange</i> —Holy Communion, M. C.....	2 52	116 00

NEW YORK.

<i>New York</i> —Annunciation, M. C...	19 15	
Holy Saviour.....	66 85	
St. Ann's, of which from M. C., \$5.53.....	7 53	
St. Clement's, M. C.....	1 23	
St. Paul's, M. C.....	2 25	
St. Michael's, of which for Florida, \$3.00.....	8 61	
St. Thomas', M. C.....	5 83	
Trinity Chapel, M. C.....	5 16	
Miscellaneous.....	50 00	
<i>Port Chester</i> —St. Peter's, M. C.....	26 40	
<i>Sing Sing</i> —Trinity, from M. C., \$7.25, sale of corn \$10.00, (see Feby. Sp. of Missions).....	17 25	210 26

NORTH CAROLINA.

<i>Hotel</i> —Grace.....	6 25	
<i>Windsor</i> —St. Thomas'.....	4 72	10 97

OHIO.

<i>Cleveland</i> —Grace.....	26 50	
<i>Painesville</i> —St. James', M. C.....	18 60	
<i>Springfield</i> —Christ Ch., M. C.....	25 31	70 41

OREGON.

<i>Portland</i> —Trinity.....	23 60	23 60
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PENNSYLVANIA.

<i>Phila., Frankford</i> —St. Mark's, of which for Bp. Clarkson, \$125.00.....	278 25	
<i>Phila., Holmesburgh</i> —Emmanuel, M. C.....	4 94	
St. Mark's, of which from M. C., \$10.97.....	60 97	344 16

PITTSBURGH.

<i>Pittsburgh</i> —O. M., through her Godfather.....	\$5 00	\$5 00
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RHODE ISLAND.

<i>Bristol</i> —St. Michael's, for Bp. Randall.....	115 00	
<i>Pawtucket</i> —Trinity, through Mrs. Almy.....	11 12	
<i>So. Portsmouth</i> —St. Mary's Guild.....	14 60	
<i>Providence</i> —Grace, M. C.....	7 04	147 76

SOUTH CAROLINA.

<i>Abbeville</i> —Trinity, M. C.....	4 70	
<i>Yorkville</i> —Good Shepherd, M. C.....	2 65	7 35

TENNESSEE.

<i>Brownville</i> —Zion, M. C.....	23 00	
<i>Cleveland</i> —St. Luke's.....	5 00	28 00

VERMONT.

<i>Bennington</i> —St. Peter's.....	12 50	
<i>Factory Point</i>	5 00	
<i>St. Albans</i> —St. Luke's.....	30 00	
<i>Warrenton</i> —St. James' S. S., M. C.....	4 37	51 87

WESTERN NEW YORK.

<i>Albion</i> —P. A. F.....	4 00	
<i>Elmira</i> —Grace.....	14 00	
<i>Geneva</i> —Trinity, for Rev. W. H. Stoy.....	5 00	23 00

WISCONSIN.

<i>Mineral</i> —Petie and Gussie White.....	50	
<i>Platteville</i> —Trinity, M. C.....	5 00	5 00

THE YOUNG CHRISTIAN SOLDIER.

Receipts for the month.....	2443 80	2443 80
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MITE CHESTS.

Receipts for the month not credited to Parishes.....	360 63	360 00
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MISCELLANEOUS.

A Missionary's mite for a brother Missionary.....	5 00	
1/2 Offertory, Board of Missions.....	26 32	
A Widow's mite.....	1 00	
Interest on Investments.....	86 40	
Miss H.....	1 50	
Sandwich Islands, M. C.....	5 00	
For Dry Grove Miss.....	3 00	
Indian Ter.—Fort Gibson, Miss Guion for Bp. Pierce....	1 00	
New Boggy Depot—Mrs. Histon for Bp. Pierce...	5 00	134 22

Received for General Purposes.....	\$5,035 28
Received for Special Purposes.....	396 18

Receipts for the month ending December 1, 1872.....	\$5,431 46
Total receipts since October 1, 1872.....	\$14,837 35

INDIAN COMMISSION.

Missionaries and Teachers among the Northwestern Tribes.

NEBRASKA.

Under Bishop CLARKSON.

At Santos Agency—

Rev. Sam'l D. Hinman, Presbyter.
Rev. Paul Mazakute (Native Dakota), Presbyter.
Rev. Daniel Hemans, " Deacon.
Miss Emily J. West, Teacher.

NIORRARA—(*Jurisdiction formed out of Dakota*).

Under Bishop CLARKSON.

At Yankton Agency—

Rev. Joseph W. Cook, Presbyter.
Rev. Luke C. Walker (Native Dakota), Deacon.
Miss Anna M. Baker, Teacher.
Miss Ella Thorington, " "
David Tatiyopa (Native Dakota), Teacher and
Catechist.
Frank Vassar (Native), Catechist.

At Choteau Creek—

John Robinson, Teacher in charge.
Edward Ookiye (Native), Catechist and Teacher.

At White Swan—

Andrew Jones (Native), Catechist and Teacher.
Baptiste Defou (Native), Catechist in the Half-
Breed Band.

At Ponka Agency—

Rev. J. O. Dorsey, Deacon.

Mrs. M. S. Stanforth, Teacher.
Sister Mary Graves, Teacher.
Miss M. Ives, " "
Miss E. Nicolas, " "

Crow Creek Agency—

Rev. H. Burt, Deacon.
Sister Anna Pritchard, Teacher.

Lower Brule Agency—

Rev. W. J. Cleveland, Deacon.
Sister Lizzie Stiteler, Teacher.
Miss Mary J. Leigh, " "
Mr. Walter S. Hall, " "

Cheyenne Agency (temporarily quartered at Fort Sully)—

Rev. Henry Swift, Deacon.
Geo. Long (Native), Catechist.

MINNESOTA.

Under Bishop WHIPPLE.

At White Earth Reservation—

Rev. J. J. Enmegahbowh (Native Chippewa), Pres-
byter.
Robt. Paudosh (Native), Teacher.
Alex. Vinton (Native), Teacher.
Mrs. J. A. Spears, Teacher.

WISCONSIN.

Under Bishop ARMITAGE.

At Onsida Agency—

Rev. E. A. Goodnough, Presbyter.

OUR BISHOP.

It is with gratitude to Him whose Hand has been so often recognized in the guidance of the work of Indian Missions, and with a joy exceeding great, that we announce the election of a Bishop to the Red men of America, among whom the Church is at length preaching the Gospel of CHRIST, and the acceptance by him of the solemn trust which she has committed to his hands. The Rev. William Hobart Hare, elected Bishop of Niobrara by the House of Bishops, on All Saints' Day, has announced to the Executive Committee of the Indian Commission his acceptance of the Episcopate in the following letter :

NEW YORK, Dec. 9, 1872.

THE REV. H. DYER, D.D., *Chairman of Ex. Com. of the Indian Commission.*

MY DEAR DR. DYER : I learn from the Presiding Bishop that a majority of the Standing Committee and of the Bishops have been heard from consenting to my consecration as Missionary Bishop of Niobrara, and I beg to inform you, and the Executive Committee of the Indian Commission through you, that I have accepted the office to which the House of Bishops elected me, and am desirous of conferring as soon as practicable with your Committee. It is a comfort in the decision at which I have arrived, and yet at which I tremble, to know that it will bring me into close relations with your

body, so many members of which I know only to lean on and love. I beg their prayers, that I may carry with me the spiritual strength of many men, not of one man merely; and that the HOLY SPIRIT will give me the *mind* and the *heart* of CHRIST.

As to my consecration, I have preference about many things connected with it; but I desire above all things that the interests of the cause may be consulted in the selection of time, place, preacher, etc., and shall be guided in these matters by the opinion of the Executive Committee.

With love and respect, I am, Dear Dr.,

Very faithfully yours,

WILLIAM H. HARE.

Pending the action of the Standing Committees, and before the decision of the Bishop elect was made known, the Board of Trustees of Columbia College conferred on him the degree of S.T.D.

Dr. Hare, the Bishop elect of the Indian Jurisdiction, needs no formal introduction to the readers of THE SPIRIT OF MISSIONS, or to the Church at large. As Secretary of the Foreign Committee he is known wherever on this continent, or in distant lands, the American Church has reared the banner of the Cross. His withdrawal from the Foreign Office is the only drop of sorrow in the overflowing cup of rejoicing with which the Church everywhere and among all parties hails his election. His consecration is expected to take place on Jan. 9th, in St. Luke's Church, Philadelphia. Grand Missionary meetings held at the same time in Philadelphia and New York in the interest of Indian Missions will mark the interesting occasion, and give still deeper emphasis to this new manifestation of the hidden life of the Church to the Gentiles on our borders. At last the Church has assumed her proper relation to the long-neglected Red men of America.

WOMAN HELPERS ORGANIZING—IMPORTANT MOVEMENT.

UNTIL the beginning of 1872, when the Indian Commission entered upon its labors, our Missions among the Indians were mainly supported by Associations, composed principally of women, working in Philadelphia, New York, Boston, and two or three other cities and towns. It has been practically demonstrated since the organization of the Indian Commission that the work can be carried on most effectively and successfully through the co-operation of these and similar Associations with the Board, and accordingly special efforts are being made to bring together in each large town and city all the friends of Indian Missions for united and systematic labor. Within the past six weeks, meetings have been held in New York, Boston, Brooklyn, Baltimore, Albany, Troy, Poughkeepsie, and other places, and steps taken to organize Indian Aid Associations, or Missionary Societies, auxiliary to the Board of Missions, representing as many parishes as can be brought together in every place. These Associations, composed mainly of ladies, meet once

a month, receive from the Mission Rooms intelligent accounts of the work that is being done at the several Mission Stations, with life-like descriptions, interesting incidents, and personal details of the progress that is made in winning savage men to Christianity. This information is then diffused in every parish, and specific objects for which to labor set before every Parochial or other Society, and correspondence carried on with regard to methods of work, etc., through the Secretary of the Woman's Work Department of the Board of Missions.

In New York, the Niobrara League has completed its organization ; in Boston, the Dakota League (the oldest of our Indian Aid Associations) has enlarged its sphere of usefulness ; in Brooklyn an Association for *all work* in the Missionary field of the Church has been founded, under very encouraging auspices, with the Indian interest in the foreground, and in Baltimore, Troy, Albany, and other cities, similar movements in aid of our work have been begun. The Secretary of the Indian Commission begs that every Parochial Society, and every association of parishes for Mission work, and, also, every band of workers in our towns and cities desirous of systematizing their plan of operations, and working intelligently to aid our Indian Missions, will apply to him (or to the Secretary of the Woman's Work Department of the Board of Missions) for information as to the details of the above-named Associations, and the methods by which the stimulus of ever-fresh interest is applied to Missionary effort. Also, as to the proper direction of such effort in channels that will truly subserve the ends held in view by those who labor for our Missions. Address 22 Bible House.

CHEERING WORDS FROM MR. HINMAN.*

THE following private letter from Mr. Hinman, while on his way to his station (Santee) from the new posts up the Missouri, affords a passing view of the condition of the work at the date of writing, and attests the pleasure with which our Missionaries hail the election of a Bishop for their work :

YANKTON MISSION, D. T., Nov. 25, 1872.

MY DEAR MR. W. : Yours of the 7th I saw at Fort Thompson, and again here, where I arrived Saturday evening. This is my first chance to reply. I go home to-day. I have had a severe journey up the river, but a pleasant visit, and accomplished much, I hope, among the Indians. All is well, and the work ready for us everywhere. I will write in full when I can. Miss Leigh is already at her post. Sister Lizzie has delayed here, but will go with Major Gregory next week. Dr. Daniels has quieted his Indians. I congratulate you on the election of your Bishop. There is no nobler man in the American Church. I wish him every blessing, and if I had the means would attend his consecration. I write in haste for the mail, and will write again from Santee.

Sincerely yours,

SAMUEL D. HINMAN.

HUMBLE BUT USEFUL WOMAN'S WORK AMONG YANKTON WOMEN.

ONE of the ministering women, at the Yankton Indian Mission, in a private letter to a friend, relates the success of the first sewing circle formed among the women of that tribe. The lady is a native of Massachusetts, and is one of the devoted band of women who have given up friends, home, and the pleasures of Eastern life, to take an humble vocation among the heathen of the Northwest. It is to be hoped the modest wants of the Yankton sewing class may soon be supplied :

YANKTON MISSION, D. T., Nov. '72.

We have received very few boxes in all the time I have been here, and they have sent us up some things we most needed from the "Ponka Mission," as they have had such quantities sent there, that when the clothing was distributed, *each* one of the tribe had, by actual count, two suits apiece. In addition to this, twenty-nine boxes arrived for them on the ninth (9th) of this month. Here it is so different. We will make out a list of those things which seem most needed here ; but let me explain a little. People have seemed, heretofore, to have the idea that garments must all be sent ready made, and indeed, if it depended upon the ladies in the Mission Houses to make them, I fear they would remain unmade ; but at this Mission we propose to *teach* the women to sew for themselves and families, for we think the whole effect will be *much* better than to encourage their idleness and ignorance by giving them garments ready made. We began two weeks ago to have them meet at the house of Mrs. Gasman (the agent's wife), on Wednesday of each week, when Mrs. G—, myself, and one or two others commenced teaching them to cut and fit the different garments. We feel quite encouraged with the start, and are now wondering how we shall find material enough to keep them busy. So far they have worked upon the "annuity goods" just given out, but all the calico given was white or light buff "Dolly Varden," and in patterns of $5\frac{1}{2}$ yards each, while the flannel was in the same line, so you may know how unsatisfactory it seems to make it up for them. Then, too, some of them might be taught proper ways of housekeeping, and must have some sort of sheets, pillow-cases, towels, soap, etc., and so we are going to ask your good ladies to give us a share of their kindly service in this way. By sending us working material, be the gift ever so small in *their* eyes it will be very acceptable *here*, and we will try to use it to the best advantage. I assure you that nothing—unless, indeed, it be fashionable or very *old* clothing—can come amiss here. I will mention some things, though, *particularly* wanted : any and all kinds of the most common articles for housekeeping, for those families who are living in houses, and ought to be learning to live properly. Unbleached muslin, dark calico, red and gray flannel, tape, buttons, thread, needles, hooks and eyes, combs, any kind of pictures and "picture cards for the Sunday School." The Eastern children who have so many out-of-date toys, could, by looking them up and sending them to these Dakotas, make them very happy. Everything of the sort would be wonderful to the children. I sometimes feel discouraged, but when I look about and see how much good Mr. Cook's patient, Christian working has done already, I am willing and glad to keep on with my small part still. We *very* seldom have less than 150 natives present at Morning Service, and often 170 and 80 ; and then they attend very well too on Friday afternoons, and seem intelligent and devout.

THE FIRST "GLORIA" AT THE YANKTONAIS MISSION.

Sister Anna Pritchard writes from Crow Creek, Dakota, Nov. 11, 1872, as follows :

DEAR — : I am very busy, but must take time to tell you that the organ came last week. Our things for housekeeping came at the same time. We stopped in the midst of unpacking, when the organ was opened, to sing the Gloria in Excelsis. Miss Leigh came last week ; Mr. Cleveland is also here.

We had Service yesterday in my room, as we have no other place near us. I think we will have a good school this fall, or winter, rather. I have had some contributions for our bell.

I have been using our washing machine to-day, and baking bread. To-morrow we commence taking our meals here.

We are in the midst of a severe snow storm. The last boat has passed, and we are shut in for the winter.

SISTER ANNA.

ENMEGAHBOWH AND HIS WORK.

THE Rev. J. Johnson (Enmegahbowh) after visiting Canada, and procuring a teacher from among his educated countrymen there to aid him in his school, made a short visit with his wife and child to New York, Albany, and Troy, where he addressed several congregations, and made many friends. On the 21st November he left for his station in Minnesota, and the following letter, received from him last month, announces his arrival, and shows the excellent spirit in which he has resumed his work :

WHITE EARTH RESERVATION, Dec. 5, 1872.

COL. E. C. KEMBLE.

DEAR SIR : We are happy to inform you that on Saturday night, at twelve o'clock P.M., we arrived home safely. We left Oak Lake half after four o'clock P.M., and it was then snowing a little, and as it grew darker the snow began to fall on us plentifully. Between Oak Lake and Buffalo Creek it was all dark—snowing, and a heavy wind. We could not see a yard ahead of us. We soon lost the road, and ran in every direction. I was utterly exhausted, and so was Robert and the driver. My wife and child shivered with the cold. I stepped a few rods from the team, and poured out my prayers to the GREAT SPIRIT, not our will but Thine be done. Here we were in the midst of one of the fierce storms of this region, not knowing where to go. In about an hour the storm and wind abated all at once, and we now saw a light before us. Our hearts were lighted up, and in the greatest happy mood we went to a house, and got rested, and then went on our journey, having procured a lantern to guide us through the darkness of the night. I wanted to reach home that night so as to have Services the next day (Sunday), and we only rested a few hours, for I longed to see my poor people once more. Nobody knew when we came home, but just as soon as it was known our house was filled by my people. All seemed happy and rejoiced to see us once more. But, to my great disappointment, the church was not finished. The front part was all open, so that we could not hold Services in the church. One of the Chiefs offered us to use his house for

Service. Only one-third were able to come in the house, and it will be two more weeks before the church will be finished.

Dear Brother—You know our crop failed, and our fishing was not successful. Now starvation stares at the face of some of my people. The Chiefs came to me to-day, and say, “What shall we do.” Chief Washburn said, “Trust God, and have faith in Him ; all will be right with us.”

I am much afraid much suffering will be among us for want of food and raiment. I saw and understood this when you was with us at White Earth, and I had then little hope for our fishery ; and now that has been cut off from us too, and what little fish they salted and stored away for winter use is nearly all consumed, and here is the beginning of the winter. It is not backwardness nor laziness that brought us to this predicament. My people never worked harder than they did last spring in putting crops under ground, but the grasshoppers devoured all.

Yet, with all these approaching troubles we will trust God, and say, like one of the old, “My heart is fixed, O God, my heart is fixed.” I feel like a new man after hearing the enchanting and solemn Services among the pale-faces in the East. Oh, my poor and humble work ! I like it exceedingly. I feel that I ought to do more for my Master, and ought to feel it more, for He felt for unworthy me. The more I see my work before me the more I feel the need of God’s assistance.

We shall resume our work more extensively among our poor people. Mr. Roberts is in the happy spirit, and, I am happy to say, I have great hopes of him.

I shall have plenty of work to do this winter. The Bishop has advised me to keep Frederick and Vinton this winter here, and teach them two hours daily, and also teach others. Mr. Roberts will teach school for the children and the adults during the winter.

CLOTHING FOR THE INDIANS.

THE Rev. Mr. Dorsey has directed that no more clothing be forwarded at present for the Ponkas. In the generous outpouring of contributions following the appeals which have been made for them, more than enough raiment has been sent to clothe the needy members of the tribe, and there is an accumulation of boxes and barrels which we desire to make use of in providing for the necessities of the sick and destitute at other stations. We shall, therefore, in answer to the call which has come to us from the Rev. J. J. Enmegahbowh, our native Presbyter among the Chippewas in Minnesota, and from the Rev. J. W. Cook, among the Yankton Dakotas, and from our new Mission stations among the wild tribes on the Missouri, distribute the clothing not needed for the Ponkas among these Indians.

It will add very much to the value of contributions of clothing or material provided for our Indians, and greatly facilitate our plan of operations, if the societies or individuals preparing their offerings will communicate with the Secretary of the Woman’s Work Department, and receive and be guided by information as to the nature of the clothing required and the tribes or Mission stations most in need of their benefactions.

FROM THE LAND OF THE "HOSTILES."

THE Mission recently founded at Cheyenne, near Fort Sully, is the northernmost station of the Church in Dakota, and is situated right among the tribes known as the wild Tetons or Prairie Sioux. Here the Rev. H. Swift has built a solitary log cabin, and, with a native Santee Catechist, has settled himself to acquire the language and win the confidence of these wild men, already favorably disposed towards the Church. His last letter is dated November 29, in which he says :

"My house makes haste slowly. I cannot be in it for two weeks yet. Regular Services have been begun, last Sunday being the first. There were thirty-eight present. I shall begin my school as soon as I am housed."

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the following sums from November 1 to December 1, 1872 :

ALBANY.

<i>Troy</i> —Christ Ch., towards education of one of Mr. Dorsey's native scholars for the Ministry.....	\$10 00	
St. Paul's Mission S. S., for education of Indian boy.....	25 00	
<i>Ballston Spa</i> —Christ Ch., from three ladies, freight on barrel sent to Rev. J. J. Enmegahbowh.....	450	\$39 50

ALABAMA.

<i>Mobile</i> —Trinity Parish, Mrs. H. D. Caesar, subscription for Indian Missions, Ponkas.	10 00	10 00
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CENTRAL PENNSYLVANIA.

<i>Harrisburg</i> —Freight on box to Rev. J. O. Dorsey.....	4 00	
St. Paul's Mission S. S., Bible Class, Ponkas.....	6 00	10 00

CENTRAL NEW YORK.

<i>Binghamton</i> —Mr. J. Whitney.....	5 00	
<i>Auburn</i> —St. John's, freight on box for Ponkas.....	4 50	
<i>Theresa</i> —St. James', Miss M. M. C. Littlejohn, for Ponkas...	10 00	
<i>Ithaca</i> —Mrs. Jane McGraw, food for Ponkas.....	50 00	
<i>Auburn</i> —St. Peter's, freight on box for Ponkas.....	2 00	71 50

CONNECTICUT.

<i>Hartford</i> —"Bureau of Relief" expressage, \$3; freight on barrels sent to Missionaries and families at Santee, \$20.....	23 00	
Rev. Clayton Eddy, for Ponkas.....	5 00	
<i>New Haven</i> —Trinity Home, for Ponkas.....	2 00	
<i>Brookfield</i> —Mrs. Sherman, Ponkas.	10 00	
<i>Roxbury</i> —Christ Ch., collection for Santees.....	5 50	
<i>Norwich Town</i> —Through Woman's Auxiliary, for Ponkas...	4 50	
<i>Milford</i> —St. Peter's Ch.....	25 50	
<i>New London</i> —Mrs. G. R. Lewis, expressage on box to Ponkas.....	1 35	

<i>Litchfield</i> —Mrs. C. S. Henry.....	\$5 00	
<i>New London</i> —St. James' parish for Ind. Com., \$75.63; Mrs. Lewis' S. S. class, for Ponkas, \$2.65; special, for Ponkas, \$31; special, for Yanktonais, Rev. Mr. Burt, Crow Creek, \$27..	136 28	\$218 13

ILLINOIS.

<i>Waverly</i> —Christ Ch.....	6 00	
<i>Winchester</i> —St. Ignatius.....	1 50	
<i>Carlinville</i> —For Ponkas.....	1 00	8 50

IOWA.

<i>Muscatine</i> —Trinity Parish Asso., freight on box to Ponkas.....	3 00	3 00
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KENTUCKY.

<i>Shelbyville</i> —R. M. Chapman, for Ponkas.....	10 00	10 00
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LONG ISLAND.

<i>Brooklyn</i> —Miss S.....	5 00	
Ch. of the Reformation...	9 75	
Ch. of Good Shepherd S. S.	8 86	23 61

MASSACHUSETTS.

<i>Dorchester</i> —St. Mary's, from the "Indian Hope," to be used for educational purposes by Rev. Mr. Hinman.....	131 00	131 00
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MICHIGAN.

<i>Battle Creek</i> —St. Thomas' Ch., for Ponkas.....	5 00	5 00
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MARYLAND.

<i>Washington</i> —The Misses Kooness, for Ponkas.....	5 00	
<i>Mount Savage</i> —St. George's, from four ladies, \$5 for Ponkas, and \$5 for other Missions.....	10 00	
<i>Richmond</i> —Mrs. R. Myrick, for Ponkas.....	15 00	
<i>Baltimore</i> —Mr. C. McL. Ponkas...	14 50	
<i>Washington</i> —A thank-offering from a little boy, Ponkas....	50	
Mrs. Elizabeth Browne, for Mad Bull.....	20 00	
<i>Richmond</i> —A friend, for Ponkas...	7 00	
<i>Washington</i> —St. Paul's, freight on two barrels, for Ponkas.	9 00	
Miss E. M. Fox, Santee...	2 00	83 00

NEW HAMPSHIRE.
Epping—"D. B. D."..... \$25 00 \$25 00

NEW JERSEY.
Orange—Mrs. J. S. Cox..... 20 00
St. Peter's Ch. Col..... 30 00
Swedesboro'—Trinity, Girls' Bible
Class, freight on box
for Ponkas..... 2 00 52 00

NEW YORK.
New Rochelle—Mrs. H. W. C.,
freight for Ponkas..... 4 00
Staten Island, Rossville—Thro' Miss
North, from the Misses
Wallace..... 30 00
Tuckahoe—St. John's..... 23 60
Wilmet—St. John's..... 2 68
Staten Island, Edgewater—St.
Paul's, \$7.60, of which
one dollar for Ponkas,
from "A. B."..... 7 60
Pleasant Valley—St. Paul's Col..... 2 95
Garrison—St. Philip's in the High-
lands..... 59 00
Newburg—St. George's collection.. 50 85
Peterboro'—Hon. Gerrit Smith, for
the Oneida Ch..... 10 00
City—St. Paul's, from two ladies.. 2 00
Miss Olsson's Girls' school
A. F. G. towards educa-
tion of the young Chip-
pewa, Francis Vinton... 35 00
Miss M. S. Mortimer, for
the Ponka Hospital..... 30 00
St. Thomas' S. S., to buy
clothing for Wm. Sel-
wyn..... 18 00
H. C. E., for Ponkas..... 10 00
St. Mark's collection..... 254 55
Christ Ch. collection..... 52 20
St. Michael's Ch..... 1 18
Annual Sub. of members
of Niobrara League..... 33 00
St. Clement's Ch., for Pon-
ka Hospital..... 35 00 628 77

PITTSBURG.
Pittsburg—St. Luke's..... 12 00
St. Philip's Mission..... 2 50 14 50

PENNSYLVANIA.
Philadelphia—St. Mark's, for
White Earth Reserva-
tion..... 15 00
Germantown—Christ Ch. S. S., for
Rev. Mr. Hinman, \$38.09.
Chancel furniture, for
Ponka Chapel, \$20 50... 52 59
Downington—St. James' S. S., for
Rev. Mr. Cook..... 25 00
Philadelphia—Thro' Treas. of In-
dian Hope Association:
Mrs. Thomas W. Lever-
ing, Baltimore..... 30 00
St. Luke's Ch., Phila..... 16 00
St. Mark's Ch., Frankford,
per Mrs. Conover..... 75 00
"S. W. L."..... 25 00
Episcopal Hospital Mis-
sion..... 35 00
Miss Bonnell, Phila..... 3 00
Christ Ch., Germantown,
for Brule Mission..... 9 20

Christ Ch., Germantown,
Mothers' Meeting, Pon-
ka Hospital..... \$5 00
St. Luke's School, Male
Bible Class, Indian chil-
dren..... 25 00
Interest on Deposits..... 11 39
The Misses Dutlih, for
Ponka Hospital..... 38 00
Woman's Mis. Soc., Ch. of
the Mediator, Phila., for
Enmegabowh..... 50 00
"E. R. C.," Ponkas..... 5 00
"M. A. B.," Mite Chest... 4 00
St. James' Ch., Phila..... 65 00
Tillie and Gussie's Mite
Chest..... 3 25
Two Mite Chests..... 8 02
Total..... 399 86 \$492 45

RHODE ISLAND.
Pawtucket—Miss E. F. Weeden,
freight on box for Rev.
J. O. Dorsey..... 4 50
Bristol—St. Michael's Branch of
L. D. M. A., for Rev. Mr.
Cook..... 35 50
Providence—From a friend, for
Mrs. Stanforth..... 10 00
St. John's Ch., A Member,
for Ponkas..... 25 00
St. John's, from a little
boy, for Ponkas..... 1 50 76 50

VIRGINIA.
Big Lick—St. John's..... 4 88
Amherst—C. H., R. O. McB., Pon-
kas..... 2 00
Berryville—Grace Ch., Member, for
Ponkas..... 1 00
Williamsburg—Mrs. H. E. Little,
freight on box to Mr.
Dorsey..... 3 00
Richmond—Monumental Ch., La-
dies' Mis'y Soc., Pon-
kas..... 18 00
Leesburg—St. James' Ch..... 5 00 28 88

WESTERN NEW YORK.
Niagara Falls—From Miss M.'s
Mission class, \$12.50;
from Mrs. Porter, \$5.
All for Ponka Hospital.. 17 50
Albion—B. A. F..... 4 00
Canandaigua—Miss Anna Bunnell,
freight on barrel for Rev.
Mr. Cook..... 5 00 26 50

MISCELLANEOUS.
Through Woman's Auxiliary, from
sale of Greek articles, to
be divided between the
Ponkas and White Earth
Reservation..... 127 80
For Ponkas..... 2 00
"Widow's Mite," for Ponkas.... 3 00
For Ponkas..... 10 00
"Safety" Bp. Whippell's Indians,
\$10; and Ponkas, \$10... 20 00
R. T., for Ponkas..... 5 00
Sale of Woollen shawl, for Rev. J.
J. Enmegabowh..... 5 00 172 30

Total receipts for November..... \$2,165 14

Connecticut—Norwich Town, 1 bbl. for Rev. J. O. Dorsey; Hartford, Bureau of Relief, 4 bbls. of clothing for Rev. Mr. Hinman, and one bbl. of clothing for Ponkas. Colorado—Central City, St. Paul's Dorcas Society, 8 suits for women. Iowa—Muscatine, Trinity Parish Association, 1 box for Rev. J. O. Dorsey. Maryland—Rock Creek, St. Paul's, Washington, 2 bbls. for the Ponkas; Georgetown, St. John's, 1 box for Ponkas. New Jersey—Bordentown, Christ Ch., 1 bbl. of clothing for Enmegabowh's Mission. New York—Canandaigua, Miss Anna S. Bunnell, 1 bbl. for Rev. J. W. Cook; Yonkers, Mrs. Virginia Clark, 1 barrel of clothing for one of the Missions, and a bundle for Sister Lizzie; Ballston Spa, three ladies of Christ Ch., 1 bbl. for Rev. J. J. Enmegabowh. Ohio—Toledo Sewing Society of Trinity Ch., 1 box for the Ponkas. Rhode Island—Pawtucket, Mrs. L. H. Almy, 1 bbl. for Rev. J. J. Enmegabowh, Pupils of Miss E. F. Needen's school, 1 box for the Ponkas. Miscellaneous—Mrs. Kent and Miss Cogswell, 1 bbl. and two parcels for Ponkas. The Secretary desires to express his thanks for a contribution of Prayer-Books from the N. Y. Bible and Common Prayer-Book Society.

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

JANUARY, 1873.

EPIPHANY APPEAL OF THE FOREIGN COMMITTEE.

To the Bishops, other Clergy, and the Laity of the Protestant Episcopal Church :

FATHERS AND BRETHREN :

With this short Appeal will be sent to each of the Bishops of the Church, and to each Minister in charge of a congregation, a copy of the Report presented by the Foreign Committee to the Board of Missions at its recent Annual Meeting in New York.

In this report will be found, in detail, a statement of the present condition of each of the Foreign Missionary Stations of our Church, accompanied by pictures of many of the Mission buildings; and from this Report can be obtained, in the most satisfactory manner, perhaps, a view of the dimensions of our Foreign Missionary enterprise, and a knowledge of its present prospects and wants.

Several facts stand out in this Report with peculiar prominence.

The Mission in Japan, that land which is opening up to the enterprise of the *Church*, as well as to that of the World, has been strengthened by the appointment of two well-qualified Missionaries, and arrangements have been made for starting there a Boarding-school for boys, another for girls, and a Christian Hospital.

The Mission in Haiti has been blessed by the accession to the ranks of

its ministry of two young colored men—natives to the soil—graduated at one of the Divinity Schools of our Church in this country.

The testimony of the American Minister is quoted, to the effect that our Mission Schools in Greece have been instrumental in giving an impetus to Education in that land, particularly as regards females.

In our China Mission, a translation of the Prayer Book has been made by the Rev. Dr. Schereschewsky, of our own Church, and the Rev. Mr. Burdon, of the English Church, into the Mandarin tongue—the mother tongue of TWO HUNDRED MILLIONS of people. The translation of the Bible into the same tongue is propressing rapidly. A Boarding-school for girls in China, erected largely, if not entirely, out of funds given by a Missionary now deceased, has lately come under the control of our Mission. A Boarding-school for boys has been erected at Wuchang, without any cost to the Church at home, having been paid for out of the savings of the Missionaries stationed there. The Committee have received from the estate of another Missionary the sum of \$12,529.87. The meaning of such devotion on the part of those who are engaged in the Foreign Missionary work in China is apparent.

In Africa, the lack of a leader and head, by which the progress of the Mission has been retarded, has been most happily supplied by the election to the Episcopate of a long-tried and able servant of the Church in that field, the Rev. J. G. Auer.

Turning now from the consideration of the Missions of our Church to the condition of public sentiment at home, on which our Missions are so dependent, the Committee record, with gratitude to God, the encouraging fact that there has been, in the number of Parishes who have shown interest in the work by making collections for it, the unprecedented increase from 794 contributing Parishes in 1871, to 1,063 in 1872. There has, moreover, been a richness and breadth of love in many of the offerings which recall the love of the primitive Christians. For example, the little fingers of the children in our schools in Greece have been busy in making articles to be sold for the benefit of Missions among the Chinese and the Indians. One of the Mission stations in Africa has sent an offering for the aid of the Missionary work in Haiti. Our Chinese converts in Shanghai have sent

offerings hither in aid of our Domestic Missions, and for the education of young men for the ministry, and have contributed nearly a thousand dollars for the succor of one of their former teachers, now resident in this country. And the poor Dakota Indians, at one of the Missions of our Church, have made moccasins and such things, and placed them upon the alms-basin to be sold for the aid of the Mission in Greece.

There would be no limits to the powers of the Church, both in the home and in the foreign field, should such a spirit as is indicated by these offerings prevade it throughout ; and, encouraged by these manifestations of it, the Foreign Committee hopefully ask that in every congregation of the Church, without exception, the work of making known among the Gentiles the blessings and the glory of the REDEEMER may receive a "God speed," both in the cordial presentation of its claims and nature by the Minister, and in the responding prayers and alms of the people.

On behalf of the Foreign Committee,

WILLIAM H. HARE,

Secretary and General Agent.

MISSION ROOMS, 23 Bible House.

THE PROGRESS AND RESULTS OF MISSIONS.

BEING THE SUBSTANCE OF A LETTER TO THE RIGHT HON. THE EARL OF CHESTER, PRESIDENT OF THE CHURCH MISSIONARY SOCIETY, BY THE REV. ARCHIBALD BOYD, M.A., INCUMBENT OF PADDINGTON AND RURAL DEAN, HONORARY CANON OF GLOUCESTER.

MY LORD : A short time since an article appeared in a very influential public journal on the subject of Missions to the Heathen. The writer of that article had the candor to admit, that the duty of attempting the evangelization of the world was one which men professing Christianity could not well deny, and that the attempt was one deserving the sympathy and consideration of believers in the Gospel. But he all but neutralized the effect of his admission, by asserting that the friends of Missions had

NOTHING TO SHOW

in return for the efforts made ; or, if they had any results within their own knowledge, they did not venture to communicate them to the public. The article was a stricture on a most eloquent speech of a very distinguished Pre-

late of the Church, and accused his Lordship of being "silent, or wisely vague," as to the causes of the apathy of people in general towards a confessed duty. These causes, or that cause, he affirms to be the concealment of results which have attended Missionary movements. And it is painfully clear, that under that charge of withholding information on this important point there lies, all throughout the remainder of the article, the insinuation that the promoters of Missions are silent because they have nothing to reveal.

One seems to hear the people say, "Tell us what is done. How many converts have you made? What sort of men were they? What sort of men are they now? Describe this new offset of the primitive Church planted and thriving in a new soil. Tell us all about it. We want to be introduced to our new relations." And for all satisfaction that they are allowed on these points, they might as well ask for the state of religion in the moon.

It is true the writer confesses that there are reports put forward by Missionary societies; but then he also confesses, with the utmost *naïveté*, that they are unreadable and unread. And the article ends with this damaging statement:

Either a fearful injustice is committed, and Apostles and Evangelists are suffering a new martyrdom of obscurity and neglect, or else there is no work worthy of the name, and of the Church of England, in progress. The latter is the almost universal belief. . . . If Pentecostal wonders are repeated in city after city, if there is any considerable success anywhere, why is the British public not made thoroughly acquainted with it in language which they can read, believe, and feel? If there is anything worth telling, it can always be told, and there are always those who will read it.

Now, my Lord, there can be no doubt that the writer of this article—so calculated to depress the faith and hope of those who are laboring to fulfil a confessed duty, and to dry up the resources by means of which, in one sense, a good cause is advanced—is justified in the general in his position, that for efforts made with much labor, and attended with much expense, there ought to be something in the way of satisfactory results. Where labor is, there ought to be produce. Not, I would beg to observe in passing, of the gigantic proportions the writer demands.

IT IS HARDLY FAIR

to tell us, in tone of reproach, that we have no Pentecostal wonders to produce. As far as I know, we have never put forward any promises exciting such a magnificent expectation. The wonders of Pentecost stand by themselves, grand and exceptional facts in the history of the advance of Christianity—demonstrations, once for all, of the immediate and mighty power possessed by the Spirit of God, and ready, if He pleases, to be put forth again. But all reasonable men have held, that that great event of the outpouring of spiritual influences, commanding at a single impulse a large amount of conversion, is to be considered rather as an indication of what God could do, than as a rule which God was perpetually to follow. Certainly, in the apos-

tolic history we never find it repeated, except upon a scale so strikingly inferior as to make the repetition rather normal than exceptional.
 "Would that all the Lord's people were prophets," and that His arm were revealed as in the days of old ! But as that is not the condition of our times, surely we ought not to be held up to censure and suspicion because we cannot do, and do not affect to do, the miraculous. This is

NOT THE ONLY UNFAIRNESS

(if I may venture to use a strong expression) of which this article is guilty. It seems to forget that such an enterprise as that of advancing the Gospel stands on a foundation totally different from that on which secular movements rest. Most things that we attempt are experimental, and, therefore, fairly open to be accepted or condemned by results. If we throw the electric cable across the ocean, and time shows that it will not bear the friction of the rocks on which it rests, or the action of the sea in whose depths it lies, it is most natural that we should abandon the project. It was doubtful from the first ; desirable, but not necessarily a duty. The trial has gone against us, and we withdraw from an enterprise which experience has proved to be beyond our powers. If we sink the shaft of a mine in a promising locality, and "grow old in getting nothing up" as a recompense for our expense and labor, we are not justified in continuing our exertions. But in all such cases we are but trying experiments suggested by our own hopes, impressions, or cupidity. We were not told to make the attempt by any power whose behests we were bound to obey, let the prospects of success be what they might. It is quite otherwise with this cause. It lies upon us as a duty to attempt the world's recovery for our Master, let the difficulties be ever so great, or the encouragements ever so scanty. He to whom we owe our own Christianity, with all its hopes and blessings, has left it on our souls "to preach the Gospel to every creature." It is a matter in which, positively, we have no option. Necessity is laid upon us. A thousand or ten thousand failures, could not justify us in drawing back from the imperative duty. It is true that there is much to make the heart sink, and hope falter ; but still we have the command and the promise, the example of the devoted of past ages, and the tokens around us of their success. We ourselves, as a Christian nation, are our own witnesses. That we are what we are is the ever-present proof that, in dark and perilous times, bold and noble spirits dared to hope against hope. What we want to help us to tread in their footsteps is not the rebuke, but the generous sympathy, of Christians.

It may be, however, that the complaint does not bear altogether so much against the absence of visible results, as against

THE MANNER IN WHICH OUR WORK IS PROSECUTED ;

that while the duty of evangelization is admitted, and possibly some slight results are acknowledged, we are to blame for the way in which we manage our warfare. Well, my Lord, I think I may say of the Church Missionary Society,

and of all missionary societies with which I am acquainted, that we are not too proud to learn, too independent to take hints from those wiser than ourselves. If there can be any light kindly thrown upon the point of more judicious methods of fulfilling the duty before us, by all means let it be shed upon our incompetence, and we shall hail it with gratitude and candor. But, honestly, I do not know what is to be done beyond that which we are doing. We remember that we are not in Pentecostal days, and that men are not made linguists in a moment; and therefore we instruct our Missionaries in the tongues wherein they are to hold communication with the natives.

We place them in seminaries, that they may learn not only languages, but habits devotional, controversial, pastoral, ministerial.

We translate the Bible—the great volume of God's revelation to man—into every tongue.

We get up, with infinite labor and patience, vocabularies, dictionaries, grammars of languages, of which not a written word existed till we reduced the rude and spoken to the formed and the written.

We remember that a tree is more pliant in infancy than in maturity, and we establish schools at every Mission Station for the young.

We instruct the aborigines of the countries we visit, both by educational establishments, by converse, by colloquy, by exposition, by reasoning, and by preaching.

We refuse not the gauntlet of defiance when flung down, but take the field against all comers, from the subtle Brahmin to the childish Hottentot.

We teach them, as far as we can, the arts of life: for our Missionaries have taught their people, not simply the more advanced, but the rudest, from the printing of a book down to the making of bricks, from the construction of boats to the reconstruction of smoky chimneys.

We gain the confidence and respect of savage tribes, and have more than once stood between hostile ranks prepared for battle, and successfully forbidden the impending bloodshed.

We set them examples of what Christian principles should be, and what Christian habits and morals are.

We facilitate the efforts of the friends of commerce, who wish to develop native resources, by acting as interpreters, or giving to the disciples of gain the language which, after years of intense labor, we have shaped and fixed for them.

What more could or can be done than all this and more than this, which we are everywhere and perseveringly doing? If there be "a more excellent way" in any man's thought, or derived from any man's experience, it were a charity and a duty to impart it. Men have but to suggest it, kindly or unkindly, graciously or sarcastically, and we are not so much the slaves of pride or prejudice as to refuse to examine, and, if judicious or practicable, adopt their hints. But it is surely unjust to blame us for not going more

efficiently to work in the promotion of our object, without first trying to understand the courses we adopt.

It is this, my Lord, that I think we have a right to complain of—that they who discourage our efforts by bringing the force of their great and widespread influence to bear against us, deliberately confess that

THEY TAKE NO PAINS TO LEARN WHAT WE DO.

“ There are a dozen Reports before us, but they are unreadable and unread.” Whether they be unreadable or not, assuredly men are not likely to know the results of attempts if they leave unread the very documents in which those results are reported. I do not say that any “ Reports ” are of the most seductive class of literature, or that men may not occupy themselves more agreeably in reading a Magazine or a Review than these annual details of Missionary proceedings. But that is not the question. The point is, that we are rebuked for furnishing no readable statement of results, when the volume containing those results lies, confessedly, unexamined. No man has a right to force another man to read, but a man has a right to complain if another man blames him, and will not examine his exculpation. “ Strike, but hear,” was the old and fair challenge ; but men strike and will not hear. “ *Nomen aut mores mula*,” was the demand of Cæsar to a discreditable name-sake ; but our opponents retain the name, and will not change their course. Surely we have a right to ask for one thing or the other—examination, or if that be intolerable, a suspension of judgment.

It appears to me, my Lord, that in determining progress—not simply in Missionary movements but in many social, intellectual, and material ones—it is

SCARCELY PHILOSOPHICAL TO JUDGE FROM NAKED STATISTICS.

There is surely a progress, and a most important one, which consists in preparation for changes, not simply in change itself. There are many influences and acts which precede, and often at a great distance, sensible alterations ; and which, until the relation of causes and effects is narrowly examined, appear to have no connection with them. And yet that connection may be of the most unquestionable character. It is true that those influences may not be patent, and yet they may be working steadily and effectively in the direction of the desired result. It is even possible that the actors in those more remote agencies may not themselves be conscious of the tendency of their acts, or intend that those acts should have any bearing on the effects produced. Nothing now can be more clear than that that which was called “ the Reign of the Philosophers ” had a decided though undesigned connection with the acceptance of Christianity by the world. Men thought over, and led other men to think over, the great problems which natural religion suggested, but could not solve. They pondered, in the intensity of their solitary studies, over such questions as those of the nature of God, the secret of happiness, the laws of true morality, the probability of a future state, the

possibility of the immortality of man ; and in so doing, and in suggesting such thoughts to others, they raised reflections in thousands of minds which begot dissatisfaction with present condition, and made men pine for light and certainty. They, albeit they meant not so, created an appetite for the solution of those doubts and desires which their best speculations could not satisfy. And thus they excited in many hearts the confession and the prayer, "There be many that say, Who will show us any good? LORD, lift Thou up the light of Thy countenance upon us." In all this there was nothing of distinctive Christianity, but there was a vast preparation for it. Men longed, and the Gospel met their longing. "The earnest expectation of the creature waited," although it knew not for what ; and CHRIST by His preaching, and the Spirit by His revelations, filled the vacuum which a negative philosophy had formed. Surely there was progress here. The child who learns the rudiments of a science, the vocabulary of a language, or the multiplication-table, has not a very clear conception of the purpose to which this preliminary drudgery is to be applied. Nevertheless, impossible is it to disassociate all this from the financial ability or the scientific eminence into which, and up to which, the matured scholar has grown. It is all preparation, and more than that—it is all progress ; and most unwise it were in any of these instances to "despise the day of small things."

I apprehend, my Lord, it is precisely the same with regard to Missionary progress. If we could count up but a very inconsiderable number of converts as the result of our efforts, and the evidence that "labor has not been in vain in the LORD," still we could meet the man of education, the man of historical deduction, and the man of agriculture, on his own ground, and maintain that foundation-work is progress. I know not how many converts the church of Philippi consisted of, but I know this, that the Missionary Report of the Apostle of the Gentiles, if read, would show a very small number when he was hooted out of that city; and make men, if they were not long-sighted and faithfully hopeful, ask what there was in all his gains there to remunerate for his journey from Lystra to Troas, and for his voyage from Troas to Neapolis. And yet I have no hesitation in classing the handful whom he addressed there as the nucleus and germ, in due time, of a most satisfactory church community. Men appear to me to forget that the direct work of Missionsemanating from this country has been but of short duration. The course of the great Societies, in their purely Missionary aspect—the Church Missionary, the Society for the Propagation of the Gospel, the London Missionary Society, the Baptist, and the Methodist—does not extend over seventy years ; a short time, indeed, for ploughing and planting, sowing and watering, tending and nurturing. And yet I do not doubt to be able to show, before I reach the close of this letter, that the progress of Missions, so far from being a thing that the Church is obliged to keep in the background, is one so eminently satisfactory as to yield solid cause for honest and grateful rejoicing.

In looking at the difficulties against which the efforts to Christianize the heathen have had to contend, we ought not, I think, to overlook the fact, that in such attempts, no matter how carefully conducted,

A CERTAIN AMOUNT OF FAILURE MUST ALWAYS BE EXPECTED.

I do not allude to failure as far as the number of converts is concerned, but as far as the agents are concerned. Do as we will, a certain measure of our care, vigilance, hopes, and money, must be thrown away. Young men present themselves as candidates for the office of a Missionary, strongly recommended, tolerably educated, and apparently possessing all the earnestness, devotedness, and ability requisite for the position to which they aspire. They are admitted to our Missionary institutions; spend some months or years in the acquisition of languages, knowledge, and habits necessary for the fulfilment of their future duties; consume, during their training, some considerable portion of our income; entail on us further expense in outfit and transport to the field of their labors, and then break down and disconcert fairly-grounded expectations. It may be that the cause of this unlooked-for termination of their career is a constitution which will not bear the climate or unforeseen difficulties which unnerve them, or disappointments which bring down their sanguine spirits to hopelessness, or, alas! "weariness in well-doing." Let the cause be what it may, the result is still the same—that opportunities have been lost, and trained talents thrown away, and money wasted, and the work thrown back till the post vacated is filled by another, perhaps, hardier laborer. It is neither considerate nor just to charge this on mismanagement or carelessness. Neither of those have entered into the case. It is just one of those mishaps to which every human attempt is liable. No one could have foreseen it, no prudence could have obviated it, no judgment prevented it. It is no more than that which is perpetually occurring in every department of life. The schoolboy, expensively educated, disappoints his father's hopes. The young soldier, who cannot "endure hardness," is thrown back on his friends' hands, after hundreds or thousands have been spent in commissions and equipments. The young curate, who takes the field against agricultural stupidity or town blaguardism, with (as he thought) the spirit of a Brainard or a Martyn, lives to learn that old Adam is stronger than young Melancthon, and lays down his weapons in humiliation and despair. Demas gave promise of good things, yet forsook Paul. Mark had pains and instruction bestowed on him, and yet "went not to the work." Judas had three years' training, and such example and companionship as ought to have lifted him above sordidness, and yet breaks down under the seduction of a miserable bribe. And among the "bad debts" of our Missionary Societies may be included money, representing those who have been costly disciples and disappointing workmen, helping to swell up expenses, and not helping to inscribe on the other page of the account proportionate or counterbalancing returns. What then? Why this; that the

husbandman has ploughed and furrowed, weeded and planted, with his best powers, and the "land has" not "yielded her increase." If we had not done the former, we had been justly censurable in the judgment of God and of all right-thinking men. For the latter, we may be pitied, but surely not blamed. It is not given to every man to have the fulfilment of the promise,—“He that goeth forth weeping, and bearing precious seed, shall doubtless come again with joy, and bring his sheaves with him.”

Connected with Missionary progress, my Lord, there is one fact which is often overlooked, and which never should be forgotten. It is a simple

MISAPPREHENSION OF CIRCUMSTANCES

to expect that, in all the fields of Missionary enterprise, the same satisfactory result should be found. Nothing is more diverse than the moral and intellectual elements on which the Gospel, in the hands of our agents, is brought to bear. There are some tribes or nations which, from the peculiarity of their religious, or, more properly, their irreligious condition, hardly can be said to put any impediment in the way of the advance of the Gospel. I may refer to the natives of the South Pacific Islands. There, Christianity has to encounter an ignorant, unlettered, unorganized mythology. Their creed is of the most meagre description. Institutions they have none. Traditional legends, scarcely any. Nothing philosophic, abstruse, or systematized, enters into that which they call their religion. In such a case as this, Christianity has but little to dislodge. The ground can scarcely be said to be occupied. It is in the hands of a body of undisciplined stragglers, not likely to make much resistance to a vigorous attack of Truth. Consequently, in such circumstances, the work of evangelization has gone on with astounding rapidity. The introduction of the Gospel was followed up most rapidly by its acceptance. A "nation was born in a day." The case is entirely different in countries such as Hindostan, China, and Thibet. There, the mythology of the Hindoos, the philosophy of Confucius, and the Institutes of Buddhism, present creeds of the most elaborate, compact, and plausible description. Any one familiar with Ward's *Mythology of the Hindoos*, Medhurst's *China*, or Jones's *Ordinances for Menu*, will at a glance see that error has been reduced to a system semi-religious and semi-philosophical, abstruse, ingenious, subtle, intricate, and likely to twine itself round the intellect and the veneration of an imaginative and reflecting people. Such a mixture there is of the scientific, the ethical, the moral, the religious, and the historical in their system, as produces no body of desultory opponents waging a guerilla warfare, but of practised and cultivated disputants, ready to debate, to battle, and to die for their religion. Is it wonderful that the advance of Christianity under such circumstances should be slow, her triumphs indistinct and slight, though solid, her numerical gain from the ranks of Heathenism not to be counted by millions so much as by units? With such people for opponents we are not attacking stockades, but walls

"fenced up to heaven," not contending for a day with Amalek, but marching for a long week round Jericho. A deal of peculiar work there must be here ; not so much of assault as of sapping and undermining, advancing by parallels, and slowly, steadily through trenches. And yet, all this is part of the work, although not yet a tower may have fallen or a flag of capitulation be hung forth. . . . In our Missionary movements we think it much to be thankful for, that confidence in error is daily diminishing, and a suspicion that Christianity may be truth slowly taking possession of the native mind. For we feel that the work of dislodgment must precede that of occupation, the shaking precede the fall, and possibly the negative condition of Infidelity intervene between the abandonment of Heathenism and the adoption of Truth. It is with nations as with individuals. Let the period be long or short, a period there must be between disbelieving the false and accepting the true. It is the cheerless time of negative theology, in which no man or people can remain long. If "nature abhors a vacuum," the human soul cannot long tolerate nothingness.

The writer then refers to the advance made by the Foreign Missionary work in the half century, beginning in the year 1813, in the favor of the English people, of which fact he adduces striking illustrations, and argues "that a cause which has grown up thus slowly and steadily into appreciation and confidence cannot be barren in its results or inefficient in its measures."

The author then proceeds as follows :

So much for opinion at home. It bears, my Lord, much more directly on the subject to inquire into the

STATE OF OPINION REGARDING THE PROSPECTS OF CHRISTIANITY

in those lands where she is under observation and trial. For, I apprehend, nothing more conclusively represents the influence which a creed or a system possesses than the manner in which it is regarded by those whom it is endeavoring to affect. If received in cold and apathetic silence, we might reasonably conclude that it was not thought worthy of observation. If received with rancor and avowed dislike, we might conclude that it had touched some cherished beliefs or usages, and was held deserving of being noticed and resisted ; but if we found it appreciated by the native population, its truths held to be beneficial, and its representatives respectable, we might fairly conclude that it had disarmed opposition, and found its way into the regards, if not the confidence, of those who at one time had scorned it. And, probably, there is no more satisfactory way of ascertaining what public opinion is, than through those public journals which usually represent the thoughts of the people. Let us hear, for example, what opinion a Bengali native and heathen newspaper express concerning the character of the Bible :

It is the best and most excellent of all English books, and there is not its like in the English language. As every joint of the sugar-cane, from the foot to the top, is full of sweetness, so every page of the Bible is fraught with the most precious instructions. A portion of that book would yield to you more of sound morality than a thousand other treatises on the same subject. In short, if any person studies the English language with a view to gain wisdom, there is not another book which is more worthy of being read than the Bible.

So, again, we have the testimony of a Canarese newspaper, edited at Bangalore by a Brahmin, as to the estimation in which the Missionaries are held :

On this occasion we avail ourselves of the opportunity of saying a few words to our own people. Let them pardon us. It is evident to all that Missionaries are doing a vast amount of work. These Missionaries are the inhabitants of a far-off land. There, like our spiritual teachers, they generally abandon worldly avocations, and devote themselves to the things of religion. For the dissemination of their own religion they suffer much, go to distant lands, learn the languages of the people, mix freely with them, and, by the manifestation of meekness and other virtues, easily accomplish their object. We must say that by Missionaries principally, English civilization, the English language, and English wisdom, are diffused. We may add, that through them the British rule will be firmly established in this country.

So, again, a newspaper in the Bombay Presidency, published in Mahratti, which the *Times* correspondent pronounces to be the best native paper in India, laments that the Vedantist, or purely deistic movement, has rather gone back in the last year, confesses that the Missionary movement is making steady progress, and then adds :

With our converted countrymen we are anxiously expecting the advent of God's day, when the hearts of many millions among us will be stirred, we may not say by the spirit of Christians, but by a strong sincere religious agitation. Anything is preferable to this senseless sticking to old ways.

After these admissions, it is rather retrograding than advancing in the subject to cite European opinion on the point. Still, the testimony of one who, like Sir Herbert Edwards, has lived long in India, looked narrowly into Christianity's prospects, and taken in them that deep interest which leads to an accurate knowledge of the subject, can hardly fail of being received with respect and trust :

The committee will be glad to hear, that since returning to India I can perceive the strongest indications of its people being on the march from the strongholds of their old ideas. There is marked activity of thought in the educated classes, especially among the Hindoos ; a sudden recognition of being wrong, or not quite right, and a desire to advance to new things under cover of old names ; a sort of shame-faced reformation, tending away from idolatry and towards Christian belief, through the half-way house of Christian morals. Missions in India have begun to tell. God grant that we may see their triumph in our day !

Hitherto, my Lord, my observations have been rather of the nature of indirect than of direct response to the challenge I have ventured to take up. I

am quite aware that as yet I have written little which fairly meets the demand, "Produce your converts. Let us be introduced to our new relations." Yet, I venture to submit that something has been gained by our efforts, if foundations for future erections have been laid, if Christianity has so far told on the native mind as to shake its trust in long-cherished superstitions, and to stand recommended to men evidently looking out for something satisfactory and holy, as a religion whose Scriptures were entitled to veneration, whose power to civilize and elevate is confessed, and the character and motives of whose apostles are respected. All this is something; yet I should admit that there was undoubted ground for the suspicions cast on our efficiency, if I did not go much further than this, and show progress, not simply in the points I have touched upon, but of that more conclusive kind, which consists of

SUBSTANTIAL, OBVIOUS, DEFINITE RESULTS—

such as might satisfy practical men, legislators, and statesman—that our time, anxieties, and the funds committed to our care, have not been thrown away.

In redemption of this engagement, I shall ask your Lordship to travel with me to the oldest of the fields of the Church Missionary Society—that of

WESTERN AFRICA.

It is not, perhaps, generally known, outside of those circles which interest themselves most in such matters, that the commencement of that Mission was marked by the most hopeless and disastrous circumstances, if I may dare to call anything hopeless which has for its aim the glory of God. After the war of American Independence, there was a general disbanding of negroes who had served in the army in the campaign which ended about the year 1783. Several of these emancipated negroes found their way to England, and a large number were transported to Nova Scotia. Nothing can be conceived more pitiable than the condition of these sons and daughters of Africa (for wives and children clung to their male relations) when brought to this country, and turned loose to shift for themselves. As many as 460 were found prowling about the streets of London—houseless, homeless, employmentless, hungry, squalid, sickly, the very pariahs of our metropolitan society; cast on their own resources, no man caring for their souls or bodies. Workhouses did not take them in; hospitals were reluctant to receive them; refuges for the nightly desolate had then no existence. They lived as they could; ate, drank, and slept on anything, and anywhere, and anyhow. This state of things gave rise to the African Institution—an institution not professedly religious, only benevolent in its principles and aims. By its means these exiles were collected, and, together with a body of about 1,600 more brought from Nova Scotia, transferred to the purchased settlement of Sierra Leone—a tract of, I believe, about sixteen miles square. Whether it was

that we were inexperienced in such efforts, that sufficient care had not been taken, or that mere benevolence cannot do what religious zeal can, it is idle to inquire, but the experiment failed. The Colonists (so called) arrived in May, 1787, and in five months were reduced by disease and destitution to 270 persons; and in two months more their houses were burnt by an African chief, and the wretched remnant of an unhappy race dispersed. Four years later, the St. George's Bay Company was formed, by whose efforts some of the Colonists were re-collected, 1,200 fresh ones added, and increased means brought to bear on their condition. That effort of philanthropy also failed. The town was burnt down by a French squadron, and the Company, in 1808, gladly disposed of their unmanageable colony to the British Government. The sphere was then taken up by the Church Missionary Society. The friends of commerce and benevolence had done their best, and retired from the field defeated. It remained to be seen whether Religion would not succeed, where other and promising agencies failed. I shall not burden my pages with anything approaching a historical sketch of Missions in Sierra Leone, only pausing in my argument to remark, that nothing could be conceived more discouraging than the work on which we entered. Everything but God's grace was against us. The climate struck down our Missionaries. Seventy-three of our agents fell in the first few years of our campaign. Men dropped in the first rank, and other men stepped forward to take their place, and fell in their turn. But few thought of turning back. They remained to work, to hope, and to die. The "White Man's Grave"—the expressive title given to that land by the natives, is the epitaph recording their simple and devoted labors. It was not climate alone that was against us. The Colonists were of the most heterogeneous description. Men from all nations of Central Africa were there, speaking different tongues, observing different customs, belonging to hostile tribes—indolent, idle, debased, the most unpromising raw material out of which anything consistent or respectable could be manufactured.

WELL, WHAT HAS CHRISTIANITY DONE?

We have really a pride in "introducing our new relations." This incoherent population has increased from a few hundreds to above eighty thousand, as remarkable for industry, order, propriety, good feeling, and good conduct, as once their predecessors were for the opposite. The colony came into our hands only in 1815. In 1822 the Chief Justice wrote:

Ten years ago, when the colony was only 4,000, there were forty cases on the calendar for trial, and now the population is upwards of 10,000 there are only six, and not one from any of the villages under the superintendence of a schoolmaster or Missionary.

Truly, education of the right kind is "the cheap defence of nations." I cannot, of course, multiply illustrations, and therefore must make a few serve for many, only affirming that those "many" are not fanciful ones, but as

substantial and definite as those I select. In 1820 I meet with this description of society in Regent's Town :

The town is laid out with regularity, nineteen streets were formed, with good roads round the town ; a large stone church rose in the midst of the habitations, a Government-house, a parsonage, a hospital, school-house, store-rooms, etc., all of stone, and either finished or on the point of being so. All the land in the neighborhood was under cultivation, and among the vegetables raised for food were cassadas, plantains, cocoa, yams, coffee, Indian corn ; of fruits, there were pine-apples, bananas, oranges, guavas, etc. ; of animals they have horses, cows, bullocks, sheep, goats, pigs, etc. Many of them, beside the cultivation of the ground, had learned and exercised various trades : 50 of them were masons and bricklayers, 40 carpenters, 30 sawyers, 30 shingle-makers, 20 tailors, 4 blacksmiths. In these various ways upwards of 600 negroes maintained themselves, and were enabled, by the profits of their own productive industry, to relieve from all expense that Government to which they paid a most grateful allegiance. . . . The attention on public worship was regular and large—three times on a Sunday, not less than 1,200 or 1,300 negroes. The schools, which opened with 90 boys and 50 girls, together with 36 adults, now contain upwards of 500 scholars.

May I add to this another sketch of a different character, but strongly illustrative of my point? In 1821 the Church Missionary Society Association was held in Gloucester Town ; the church was crowded with attentive hearers ; at the meeting the funds were reported to be as follows :

	£	s.	d.
The Governor.....	10	0	0
Colonial Gentlemen.....	33	14	0
Subscriptions of Missionaries and Teachers.....	16	10	0
Contributions of Liberated Negroes :—			
Regent's Town.....	72	8	1
Gloucester Town.....	18	14	9
Alloa Town.....	22	1	4
Annual Meeting.....	4	10	1
Total.....	£177	18	3

Sketches such as these, my Lord, I could easily collect from the other stations of this once degraded, now most encouraging colony. But I think it better to leave them to be inferred from summary, than to burden my proof by an undue accumulation of particulars. It speaks volumes in the way of results, that this colony now presents, throughout its length and breadth, not only such features of substantial and moral advance as I have exhibited, but the condition of an orderly, well-acting ecclesiastical establishment. The Missionary stations have resolved themselves into parishes, nine in number, each supplied with its Pastor, each self-supporting, and each feeling it a duty to make provision out of its own resources for the extension of the Gospel to tribes lying outside their own immediate plantation. We have in the colony of Sierra Leone and its adjacent missionary districts a respectable, happy, industrious population of 80,000 persons, of whom 20,000 are communicants, who, after expressing to our Society the deepest gratitude

for the advantages conferred upon them, and praying, with a touching love, that the bond of religious affinity may ever link the mother and the children to each other, ask that they may be permitted to release the Society from further care and expense, by providing out of their own independent resources, for the support and diffusion of God's truth among them. Surely, my Lord, when we witness such results as these—degradation changed into respectability, indolence into industry, vice into morality, utter want of power into honest and productive occupation, a wilderness into tracts teeming with cultivation and plenty, dependence into manly assertion of the rights of duty, recipients of bounty into the providers of bounty for others—we are amply justified in coming to the conclusion that the labor has not been in vain; to the conviction that they who have admitted the duty of “spiritual enterprise,” will in all upright and dignified candor confess, that results there are, although “unreadable Reports” may not have been able so sufficiently to generalize the subject as to make these results at a glance apparent.

NEW ZEALAND.—It was not till 1810 that our attention was turned to New Zealand, but its actual Missionary history does not commence till 1815. The first date showed an attempt made which was premature and abortive. Such were the feelings of these islanders towards Europeans—the result greatly of treachery and cruelty—that it was considered, even by the ardent adventurers of commerce, to be doubly hazardous to approach their shores. The Christian, in that love for his Master which makes him “greatly daring,” effected that with the word of peace in his hand which the sword and musket could not do. And when Marsden purchased the little Missionary estate of 200 acres, and induced three mechanics and one schoolmaster, in the latter year, to attempt the adventure, the first decisive step was taken for the evangelizing of those tribes of the Pacific. I shall not repeat the oft-told tale of New Zealand ferocity and ignorance—a ferocity that extended to cannibalism and drinking blood from the skulls of conquered foes, an ignorance which disbelieved in the existence of any but bulbous products, or of animals larger than pigs, and which gained for simple men who communicated with each other by writing, the character of high-class magicians—but simply ask any who may chance to read these pages to believe, that till Christianity touched him, hardly a virtue or excellence beyond those of high courage and a love of independence was to be found in the New Zealander. A fair land, offering peculiar attractions to European settlers, an enviable climate, and a people not indisposed to trade and barter, if dealt with honestly; and yet, until religion made it safe to do so, no man cared to peril life and property by either intercourse or residence among them. So impossible was it to make that rude people comprehend the advantages, even of that education which in the person of others they regarded with awe-struck wonder, that it was needful to bribe the children to attend school by feeding them. So difficult was it to break them into anything like habits of order,

that the wife of one of our Missionaries—now a Bishop of one of the sees formed in the islands—mournfully reported, that “the best of the native girls will, just as you may be waiting for some one to relieve you, go off, and swim, and go to sleep; and that if a boat arrived, servants, scholars, men, boys, girls, at once left home and school, and utterly rebelled against censure.” Everything was against us; little, if anything, for us. The language had to be learned, reduced to grammatical form and idiomatic orthography; books for education to be printed; the Bible to be translated into their own tongue; the Missionary to so familiarize himself with their dialects as to be able to converse, explain, reason, and preach; habits of civilization and peace to be introduced; principles of equity to be established in minds with whom “might was right;” arts, manufactures, agriculture, to be put in place of the rude inventions of mere savages; comforts, domestic and social, to be forced upon their adoption; congregations to be formed, schools and churches to be built; a native pastorate to be educated for their new and delicate duties:—in a word, everything had to be done necessary for the conversion of rude savages, cannibals, and idolaters into orderly, peaceful, respectable Christians. The task was an enormous one; and, through God’s mercy, it has been, to a great degree, done. The farms of New Zealand will bear comparison with those of more cultivated nations: their productions are articles of commerce; their exports and imports to and from the mother country prove that men dare to trade, and that trade is, in a financial point of view, advantageous to ourselves; while the fact of 6,500 communicants, representing probably 30,000 or 35,000 converts, tells us that in these islands civilization and Christianity have gone hand in hand together.

But the most striking part of the New Zealand tale has yet to be told. Could the most fervent imagination or the most sanguine temper have anticipated, some twenty years back, that the New Zealand Church should, at this early stage of its existence, be aiming at the condition of self-support—be under its accepted government of five bishops—be furnished with the large staff of sixty English and native clergy, and that that Church could by any possibility be so far advanced as to justify its meeting in synodal form, to take counsel as to the best mode of providing for its own maintenance, and the extension of the faith to tribes as yet unchristianized?

Assuredly, my Lord, the man who, some years back, should have ventured on such a prophecy, would have been held to have drawn largely on a marvellous stock of wild enthusiasm. And yet “the dream is true, and the interpretation thereof.” At the consecration of the Venerable Archdeacon Williams a metropolitan synod was held, attended by an equal number of lay as of clerical representatives. In 1840 Mr. Williams was the single Missionary in the eastern district, and wrote to the Society this description of his parish:

The size is 22 degrees. My present condition is solitary; here I am, therefore, holding on, not to the wreck but to the spoil, and, by God’s help. I will hold on till you send me required aid.

In 1861 the same man presided over a synod of the native Church as Bishop, with his own son as assessor. The report that he made of the eastern district was this :

A large portion of this district is worked entirely by native pastors, and it is no longer an experiment whether this principle will answer. It is so acceptable to the natives, that they are anxious to have the number of their pastors increased, and are willing to contribute to their support. The sum already raised amounts to 750*l.*, and is still going on, *though to effect this they have exercised very much of self-denial, and left but a small portion of the proceeds of their wheat for the purchase of clothes.* On my way to Auckland last May, I found the natives assembling in large numbers in Hick's Bay, on occasion of the opening of a new church. On my return to Hick's Bay, as our vessel lay there at anchor, *the native minister brought on board a bag containing 252 sovereigns, which had been collected on that occasion for an endowment for the Bishopric.*

I shall not trouble your Lordship with the resolutions adopted at this singular synod, but feel it imperative to remark, that they evince a sense of the responsibility of having Christian privileges which might put to the blush far more established Christians. They declare that

It rests on the Church in these islands to extend the knowledge of our LORD to every creature within the province, and to the heathen beyond—that it is the duty of every member of the Church to give, as God has prospered him, to the furtherance of these objects—that the contributions raised should be applied to *missions to the settlers* in thinly-peopled districts, to the natives within such districts, and to the heathen of the Pacific Islands.

Surely, my Lord, it is unnecessary to add more on this head. If all this does not exhibit results and report progress, I am at a loss to conceive what does. Surely, our "new relations" are men of whom we need not be ashamed! Sadly true it is that the horrors of war have broken out in New Zealand, but we must not forget that as yet the conflagration has not spread to the Christian population, and that, even if it had, a resort to arms for the redress of supposed wrongs, or the recovery of supposed rights, does not unchristianize a people. If that were so, what were the Puritans, the Waldenses, the Covenanters, the Huguenots, or our brethren of America during the War of Independence?

SOUTH AFRICA.—May I venture, my Lord, to forget for a few moments your official relation to the Church Missionary Society, and touch, in support of my argument, on another field of Missions, in the hands of the London Missionary Society? I do so because the challenge which has been thrown out does not limit itself to any one of our Societies, but directs itself against the cause in general, and because I believe that your Lordship, in the catholicity of your spirit, will rejoice in Christian good being done by others, though not marshalled under our own banner. There are few spheres of action more repulsive than that of South Africa, or Hottentot Land, on which that Society entered at about the commencement of the present century.

Certainly, if a debased, animal, sensual population ranking itself among human kind, was to be found anywhere, it was there. Possibly the New Hollander may rank lowest in the family of man; but I apprehend that the Hottentot, until the magic power of Christianity elevated him, might claim a share of the unenviable position with him. That sphere was selected by Dr. Vanderkemp, after his singular conversion from infidelity to truth, and from irreligion to godliness, because it was considered to be the Ultima Thule, the darkest and most hopeless tract on the map of Heathenism. Owing much of this debasement to their natural constitution, they, perhaps, owed some of it to the brutal and iniquitous manner in which they were treated by the Dutch colonists of the Cape. It will now hardly be credited, that within the memory of old men it was made a question by the Boors, and seriously entertained, whether the Hottentot were a man or a species of baboon. Certainly the impression that he was not altogether human helped to stifle any compunction which might affect the mind of the members of "commandoes," whose business, under Government license, it was to go out in parties and shoot down Hottentots. The State Papers still exist, setting forth the returns made of the successes or otherwise of these *battues*. The delight of the Hottentots lay in entirely sensual matters—to eat and gorge like a constrictor, and then to sleep for a day and a half at a time. Belief they had none, except in a bird or an agitated leaf. Filth, squalidness, sensuality, ignorance, indolence, inconceivable sloth and self-indulgence, made up the Hottentot. Truly a credit to civilization, and more truly a reproach to Christianity! Yet, on that unpromising field did men throw themselves, headed by this singular man, once a physician, afterwards a colonel of dragoons in the service of the Prince of Orange, a man of most extensive learning and of most determined resolution. No one, except Peter of Russia, converted himself into a workman that he might teach others, till Vanderkemp in this country put on his apron, and worked in a brickfield, that he might instruct Hottentots in the way of building cottages. Possibly too eccentric to be a very successful Missionary, to him, at all events, we owe the first steps in the reduction to writing and grammar of their "clack, clack" language. I have said enough as to the nature of the field, only adding this, that it was his lot, not only to teach that people, but to act as their defender and advocate in many instances of what we should now call oppression. To make such a people industrious, active, decent, intelligent, appears to those outside like the attempt to "make the Ethiopian white, or change the leopard's skin." Yet, after years of toil, patience, perseverance, ingenuity, prayer, the thing has been done; and, if witnesses of high position are not untrustworthy, Christianity has made out of half-animals a race of civilized citizens and God-fearing Christians. Station after station sprung up under Missionary cultivation, and the friends of religious progress will recognize at once the names of Gnadenthal, Groenkloff, Bavianskloof, Pacaltsdorp, Bethelsdorp, etc., once mere heaps of kraäls, now decent and orderly villages.

As I do not wish to dilate, but to prove, I shall cite a few testimonies, asking that it be borne in mind that any change recorded has been the result of efforts strictly within the present century.

In 1825 Mr. Pringle (Secretary for the Society for the Mitigation of Slavery) wrote :

It is just about four years since I visited Bethelsdorp. At that time the outward appearance of the place was far from prepossessing ; now, the kloof adjoining the Society's tract has been cultivated to the extent of its capabilities. The whole of the people, and even the majority of the children, are decently dressed in English manufacture. The sheepskin kaross and the squalid accompaniments have disappeared. Many of the people have wagons and oxen, and earn much money by carrying goods to Graham's Town. There are good masons, carpenters, smiths, and other tradesmen among them. The entire aspect of the place and its inhabitants has strikingly improved. There is an air of activity and intelligence about the people which I did not then perceive ; and I have no doubt that they are rising, and that rapidly, in the scale of society. I am glad to find our statements respecting Bethelsdorp corroborated by so important an evidence as Sir Richard Plasket. He visited it about ten days before me, and expressed himself highly pleased with the appearance and good order of the institution ; adding, that it was evident *if anything had been done for the Hottentot men, it had been done by the Missionaries.*

With regard to another station (Pacaltsdorp), Sir Jahleel Brenton visited it in 1819. It was introduced to him by Mr. Vankervall in these words :

"You see these houses and tasteful gardens, and corn-fields ; when Mr. Pacalt came to this place the whole ground on which you see these marks of rising industry and civilization was as bare as the palm of my hand." Such had been its state. What was it when inspected after some years of Missionary culture ? "I never saw," said Colonel Bird, "more industry than at Pacaltsdorp. The men were all at work. I saw no appearance of idleness. The women were busy ; the gardens were laid out in the most regular order, and full of vegetables and other produce ; the houses were regular, clean, and neat ; and, in short, in my whole journey in the interior, neither at Gnadenthal nor anywhere else, did I see anything that delighted me so much as this Missionary station."

So much for signs of civilization and material improvement. Now, as to religious advance. When Dr. Campbell visited the station in 1819, this was the sight that met him :

A place of worship had been erected capable of seating 200 persons. On the Lord's day I was delighted to see the females come into it, clothed neatly in white and printed cottons, and the men dressed like Europeans, carrying their Bibles or Testaments ; sitting on benches instead of on the ground, as formerly, and singing from their Psalm-books ; turning to the text given out, and listening to the sermon with serious attention. On entering the school on week-days, I first visited a row of classes composed of little Hottentot girls, arranged along the right-hand wall, each class furnished with a monitor to instruct it. Along the opposite wall were arranged classes of boys. The master was hearing the elder boys and girls read the New Testament in the Dutch language. Some were writing in paper-books, while others were writing on sand or slates.

HINDOSTAN.—I would, my Lord, that space and the patience of readers permitted me to enter at any length upon the greatest of our Missionary fields—the vast territory of Hindostan. But when we recollect how many societies, American and European, are engaged in the great tract reaching from the Himalayas to Cape Comorin, taking in the three great Presidencies, and stretching to our more recent acquisitions in the Punjaub, it is clear that nothing short of lengthened and varied details would satisfy the claims of the subject. I must, therefore, content myself with a few notices and some dry statistics. The quotations which I have brought forward on another head, from the admitted exponents of public feeling in India, in a great degree release me from the necessity of details. If Christianity is confessed to be unsettling the old creeds, and predisposing men for truth, we must be clearly on our way to definite conquests. We have, perhaps, still in our recollection the words of Edwardes: “The cause of Missions is beginning to tell in India.” To his testimony permit me to add another very recent one, extracted from the primary Charge of the Bishop of Madras, a prelate whose calm judgment and accurate, truthful mind pronounce him to be a most reliable witness. Writing only last year his Lordship says:

Since my first arrival in Madras, in 1861, I have held three ordinations, in which 11 persons have been ordained deacons, and 14 priests. Of the former of these, 8 were natives; of the latter, 8 also. The total number of persons whom I have confirmed has been 4,806, of whom 4,219 are natives. I have visited a considerable portion of the diocese, and am exceedingly thankful for very much of all that I have seen and heard. The work among the heathen in Travancore is full of interest and encouragement; the number of baptisms in one year has been 734. I also confirmed there 1,020 native Christians. The sight of Tinnevely scatters to the winds almost all that has been written to disparage Mission work.

This testimony regards only Southern India, and is capable of a very strong confirmation, supplied by the report of a Conference of Missionaries of all societies, held at Ootacamund in 1858. Thirty-two Missionaries, of eight different societies, and representing different nations, men of long experience, met together to confer on past results, and to compare their various modes of operation. Their comparison of facts, methods, and results extended over a fortnight, and has terminated in a volume full of statistical returns, open to the scrutiny of any one who chooses to inquire on the important subject. The conclusion, in general, is as follows:

As the fruits of Missionary labor in South India and Ceylon, more than 100,000 persons are gathered into congregations receiving Christian instruction, having abandoned idolatry; more than 15,000 have been received as communicants; more than 500 natives, exclusive of schoolmasters, are employed as Christian teachers of their congregations; more than 41,000 boys are in the Mission schools; more than 11,000 girls are rescued from gross ignorance and the deep degradation to which their sex in India are condemned.

We have thus the voice of the Bishop, speaking in the same tone, and to

the same effect, as pervades this united testimony. On Northern and Western India I shall not touch, but present their statistics in a general abstract, with which I hope to conclude these pages.

There is, however, my Lord, one evidence of the value and success of our work, of so peculiar and weighty a character that I dare not leave it unnoticed. Beyond doubt,

THE BEST AUTHORITIES

on these points are those who live on the spot, see the necessity for Christian effort, and scrutinize the movements of our Missionaries. If these men—our English residents in distant lands—give their money, their recommendation, their testimony, and their co-operation in favor of the work which comes under their own eyes, we may surely admit that that work must be of a satisfactory description. Men would hardly help, on fruitless labor or misdirected efforts; men would hardly, with a dispiriting experience of facts around them, give us their help, and send in their touching solicitations to have errors repeated or useless attempts perpetuated and extended. Now, what are the facts on this point? These: that there are no more ardent supporters of the cause of Missions at home than Christian men who have witnessed the work abroad. These: that such a man as Sir H. Edwardes secured to the Mission of Peshawar £120 yearly of his own means, after he left the station. These: that an Indian officer has presented £1,000 to the Church Missionary Society, for the extension of that Mission into the Darajat. These: that men of undoubted ability, discretion, and judgment, such as Sir Robert Montgomery and Mr. McLeod, in conjunction with fifty-five others—gentlemen holding high offices, both civil and military—have sent forward to the Church Missionary Society a most earnest appeal in favor of a religious invasion of Cashmere; the sincerity of which is attested by the fact of considerable contributions out of their own pockets for the object. These: that our new Governor-General of India, a man of singular judgment and wide acquaintance with the state of the country over which he has been called to preside, is an acknowledged advocate of the necessity, and a fearless witness to the success, of Missions. Surely, my Lord, these facts cannot go for nothing. Surely, the well-known words and acts of men are not to be held as either insignificant or worthless, who “speak that they do know, and testify that they have seen.”

One word more on this point. I have asked of two of our Missionary Secretaries for information on the probable amount of pecuniary assistance they receive from European residents. The Church Missionary Society tells me, that certainly not less than £20,000 a-year comes into their hands from this source; the London Missionary Society would place their contributions from a similar class at beyond £16,000. It may be fairly and cautiously said, that the Missionary Societies in general do not receive less than £50,000 a-year in India from persons who live in the midst of their operations among

the Heathen. I can hardly think these men would stultify themselves by becoming examples of the old unremunerative labor,

“ Dropping buckets into empty wells,
And growing old in drawing nothing up.”

I have in conclusion, my Lord, only to throw facts—which would require a far more extended summary of Missionary toil than this paper can pretend to be—into the form of a summary or abstract bearing upon every possible portion of the work.* It might be made infinitely more imposing did it include information from *all* the Missionary Societies. It relates simply and only to one—the Church Missionary Society; and the information, being thrown into comparative form, and ranging itself in decades, will show to a demonstration one fact—that this work, both as to the estimation in which it is held, and the results it is effecting, is growing most rapidly and satisfactorily. On every department of it may be written, “Advance;” on not one, “Retrocession.”

My Lord, I have done. I have, with more haste than is desirable, thrown facts and arguments on paper, not because the duty was especially mine, but because no one else has done it. In the incessant occupation of ministerial life in London, there is but little time or opportunity for collecting information requisite for such a defence of a great and sacred cause. But I felt that a cold shadow had been thrown upon it from a most influential quarter, and that, I fully believe, not from any desire to injure it, or dispirit its friends, but because abstract or generalized information was not more attainable than it is. The doubts cast upon the results of our efforts, though for the time depressing, will eventually do our cause good. It will bring out more fully the facts which busy men want, and perhaps wish for. We have no reason whatever to withhold them—“*Veritas nihil veretur nisi abscondi.*”

BOXES FOR MISSIONARIES.

MANY kind friends have in times past given expression to their interest in the Missions of our Church abroad, and the Missionaries in charge, by making up, and sending out, boxes of clothing and materials for clothing. It is a very effectual way of doing good—good to the Missionary and his family thus remembered, and good to the home circle in which with loving hands such boxes are prepared.

It gives us great pleasure to forward such welcome gifts, knowing what comfort they afford to the recipient—gifts, we always take it for granted, supplementary to undiminished contributions to the Foreign Missionary treasury, on which the support of the Missionaries is dependent.

* We omit the tabular statement, referred to, for want of room.

We have recently had placed in our hands the following letter from the wife of one of our Missionaries in Liberia, West Africa, addressed to a lady from whom the writer had received a package of useful articles. The lady is a near relative of the late Rev. C. C. Hoffman, whose devotion to the cause of Missions in Africa is a precious legacy to the Church.

LETTER FROM THE WIFE OF A MISSIONARY.

MT. VAUGHAN, NEAR CAPE PALMAS,

WEST AFRICA, *May 7, 1872.*

DEAR MRS. B—— : I take pleasure in acknowledging the receipt of your kind letter under date Oct. 24th, 1871, and a box of sundries. Though it has been over six months since this token of your regard for us left your kind hands, it was received only a fortnight ago. Yet the things have come in a good time, and will be a great help to me.

Having an increasing family of children, I can always find use for the smallest remnant. It is a source of encouragement and pleasure to know that there are friends abroad who think of us and our work. Please receive many thanks for your kindness, and assurance of my high appreciation of the things sent. Please return my sincere thanks, also, to your niece, for the three dresses which she has so kindly put into the box for me.

The fact that it is a present from relatives of a dear deceased friend and pastor, makes it more highly valuable. The name and work of the Rev. C. C. Hoffman will never be forgotten in this land. So closely was I connected with his every-day life, that his name is as dear to my memory as though he had been my kinsman. My first acquaintance with him was made in 1851, on shipboard; my father's family having been among the immigrants with whom he then came to this country. Eight years later, when I was left an orphan girl, he took me into his family, and was to me all that a friend, father, pastor could be.

No, the name of Hoffman will never be forgotten; on every side we can see something that points to his life of usefulness. At St. Mark's Church, of which my husband is now pastor, there is a tablet to remind us all of his labors of love for the benefit of benighted Africa. His resting-place—sacred spot!—is only a few yards from our present residence. I have picked a rose-bud from over the grave, which I take pleasure in enclosing, with this, for you.

God has given us four children to "nurse" for Him. The eldest is a boy of six and a half years. We call him Colden, after your brother. The others are little girls of four and a half years, three years, and ten months.

When you write to Mrs. Hoffman, please tender my kind regards, and tell her that we are all well.

The books which you put into the box for Mr. Seton have been delivered to him, with your request that he write to you.

With best wishes for your health and prosperity, and many thanks for your kindness, I remain,

Yours very truly,

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and Parish should be given.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from November 1 to December 1, 1872 :

CONNECTICUT.			RHODE ISLAND.		
<i>Ridgefield</i> —St. Stephen's.....	\$8 68	\$8 68	<i>Bristol</i> —St. Michael's five cent coll.	\$54 50	
			<i>Providence</i> —St. John's, a member.	25 00	\$79 50
DELAWARE.			SOUTH CAROLINA.		
<i>Christiana Hund.</i> —Christ, five cent coll.....	48 35	48 35	<i>Upper St. John's</i> —Epiphany.....	14 00	14 00
EASTON.			VIRGINIA.		
<i>Wye Par</i>	9 50	9 50	<i>Charlestown</i> —Zion quar. coll., \$23.91, quar. pay't for ed. of Chinese boy, \$8.75.	32 66	
MAINE.			<i>Green Spring</i>	11 91	
<i>Gardiner</i> —Christ.....	40 00	40 00	<i>Jackson Co.</i> —Ravenswood, par for Rev. W. J. Boone's work.	11 00	
MARYLAND.			<i>Front Royal</i> —Calvary.....	9 71	
<i>Petersville</i> —St. Mark's S. S.....	4 28	4 28	<i>Middletown</i> —St. Thomas'.....	3 97	
MASSACHUSETTS.			<i>Pocahontas Co.</i> —Valley View S. S.	1 60	
<i>Boston</i> —Trinity, for Dr. Hill special Fund.....	100 00		<i>Walker's Par</i>	4 55	75 49
<i>New Bedford</i> —Grace, Phebe W. Tilden.....	10 00	110 00	WESTERN NEW YORK.		
MINNESOTA.			<i>Rochester</i> —Christ, Mission Class, first instalment of Annie Battershall scholarship in Miss Scott's school, Africa.....	10 00	10 00
<i>Austin</i> —Christ.....	4 35		WISCONSIN.		
<i>Wabasha</i> —Grace, a Missionary's thank-offering.....	1 50	5 85	<i>Superior</i> —Redeemer, Ladies of, quar. pay't of J. A. Gillfillan scholarship in Miss Fay's school, China.....	10 00	10 00
NEW HAMPSHIRE.			MISCELLANEOUS.		
<i>Keene</i> —St. James'.....	17 00	17 00	<i>C. N. Y.</i> , Potsdam—T. S. Clarkson, 2d.....	1 00	
NEW JERSEY.			<i>Conn.</i> , Ridgefield—Mr. and Mrs. J. Del., Wilmington.....	80	
<i>Hoboken</i> —Trinity.....	19 33		<i>Iowa</i> , Nashua—W.....	10 00	
<i>Orange</i> —St. Mark's, from Ladies for Communion Service for Japan.....	15 00	34 33	<i>Ky.</i> , Smithland—Mrs. M. L. Harvey.	10 00	
NEW YORK.			<i>Md.</i> , Nanjemoy—Rev. R. Prout.....	100 00	
<i>New York</i> —St. Michael's.....	5 42	5 42	<i>N. Y.</i> , New York—Coll. at Board Missions ½ ..	26 32	
NORTH CAROLINA.			H. M. Schiefflin, for school at Bopora.....	25 00	
<i>Hotel</i> —Grace.....	3 45		<i>Penn.</i> , Germantown—E. Palmer.....	1 00	
<i>Windsor</i> —St. Thomas'.....	3 60	7 05	<i>Philadelphia</i> —X. Additional.	375 00	
OREGON.			<i>Westchester</i> —For St. Mark's Hospital, Cape Palmas, from Fanny and Helen.....	30	
<i>Portland</i> —Trinity.....	23 88	23 88	<i>Pitts.</i> , Pittsburgh—O. M., thro' his godfather.....	5 00	
PENNSYLVANIA.			<i>Way.</i> , Albion—P. A. F.....	4 00	
<i>Francisville</i> —St. Matthew's.....	55 00		<i>Allen's Hill</i> —C. A. W.....	4 00	572 42
<i>Philadelphia</i> —Ascension.....	25 00		LEGACIES.		
Holy Trinity, thro' Woman's Auxiliary, for Miss Fay's school, China.....	25 00	105 00	<i>Pitts.</i> , Pittsburgh—Estate E. Brewer	900 00	900 00
PITTSBURGH.			RECEIPTS FOR MISSIONARY BOXES.		
<i>Pittsburgh</i> —St. Andrew's, for support of Willie Cochrane, \$30; and Ormsby Phillips, \$50, in Miss Fay's school, China, for support of Felix R. Brunot and George Slattery, Africa, \$60.....	140 00	140 00	<i>Pitts.</i> , Pittsburgh—St. John's, boxes 10,558, 12,407.....	1 01	
			<i>N. Y.</i> , New York—Mrs. C. M. Dabney, 5 boxes.....	17 74	
			2,892.....	2 00	20 75
				\$2.241 41	
			Amount previously acknowledged....	3,080 98	
			Total for October 1.....	\$5,322 39	

FOREIGN STATIONS.

WESTERN AFRICA.

Rev. J. G. Auer, M.A.	Cavalla.
Rev. G. W. Gibson, (Liberian)	Monrovia.
Rev. Alex. Crummell, B.A.	Goldwell.
Rev. A. F. Russell	Clay Ashland.
Rev. S. D. Ferguson	Mt. Pangham.
Rev. N. T. Doldron.	Monrovia.
Rev. R. H. Gibson (Deacon)	Sinco.
Rev. Samuel Seton (Native)	Hoffman Station.
Rev. C. F. Jones (Native Deacon)	Tabor.
Mrs. Auer.	Cavalla.
Mrs. Ware.	Orphan Asylum, Cape Palmas.
Mrs. Toomey.	"
Mrs. S. Simpson (Teacher)	Cape Palmas.
Miss Margaretta Scott.	Cavalla.
Miss Julia De B. Gregg.	Rocktown.
Miss Mary E. Savery.	Orphan Asylum, Cape Palmas.
Miss Fanny J. Botts.	"
J. J. Blyden (Liberian), Candidate for Orders.	Bassa.
Clark	"
J. Neyle	Catechist.
John T. Thorpe.	Crozierville.
L. Montgomery (Liberian), Teacher, Candidate for Orders.	Cavalla.
W. M. R. Richards (Liberian), Candidate for Orders.	Cavalla.
Edward Hunt	Teacher.
M. P. Valentine (Native), Candidate, for Orders.	Rocktown.
Joseph A. Russell (Liberian)	Toba.
Samuel Boyd (Native), Teacher and Catechist.	Fishtown.
G. T. Bedell	Cavalla.
Alonso Potter	Hoffman Station.
John Barr	Half-Grassy.
B. B. Wisner	Berebey.
Merrick White	Catechist.
John Bohnen	Dohlen.
Richard Killen,	Teacher.
	Rockbeekah.

O. E. Shannon, Native TeacherKable.

CHINA.

Rt. Rev. C. M. Williams, D.D., Miss'y Bishop.	Shanghai.
Address.	"
Rev. Robert Nelson.	"
Rev. Elliot H. Thomson.	"
Rev. Samuel I. J. Schereschewsky, D.D.	Peking.
Rev. Augustus C. Mohling.	Hankow.
Rev. S. R. J. Hoyt.	Wuchang.
Rev. W. J. Boone.	"
Rev. Kong-Chai Wong (Presb'r).	Shanghai.
Rev. Yung-Kiung Ngan, M.A. (Presb'r).	Hankow.
Mr. Hoong Nioh Woo, Candidate for Orders.	Shanghai.
Mr. Kia-Sung Ling	"
Mrs. Nelson.	"
Mrs. Thomson.	"
Miss Lydia M. Fay.	"
Mrs. S. Schereschewsky.	Peking.
Mrs. Hoyt.	Wuchang.
Mrs. Boone.	"

JAPAN.

Rt. Rev. C. M. Williams, D.D., Miss'y Bp.	Oosaka.
Rev. A. R. Morris.	"

GREECE.

Miss Marion Muir.	Athens.
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HAITI.

Rev. J. Theodore Holly.	Port-au-Prince.
Rev. St. Denis Baudry.	"
Rev. Julien Alexandre.	Cabaret Quatre.
Rev. Pierre E. Jones.	Jeremie.
Rev. Charles E. Benedict.	Cayes.
Mr. Alexander Battiste, Catechist.	Port-au-Prince

Committee for Foreign Missions.

Rt. Rev. HORATIO POTTER, D.D., LL. D., *Chairman.*

Rev. JOHN COTTON SMITH, D.D.
Rev. H. DYER, D.D.
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FREDERICK S. WINSTON, Esq.
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Rev. WILLIAM H. HARE, *Secretary and General Agent*, No. 23 Bible House, Astor Place.
Rev. S. D. DENISON, D. D., *Honorary Secretary*, No. 23 Bible House, Astor Place.
JAMES S. ASPINWALL, Esq., *Treasurer*, No. 36 William Street, New York.

STATED MEETINGS—THIRD MONDAY OF EACH MONTH.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. WILLIAM H. HARE, Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, *stating contents and value of each package.*

Rates of Postage to our Mission Fields.

GREECE.—Via North German Union direct, Letters, each half ounce or fraction thereof,	14 cts.
Newspapers, each,	9 cts.
CHINA.—Via San Francisco, (thence first of each month,) Letters, each half ounce or fraction thereof,	10 cts.
Newspapers, each,	2 cts.
Book Packets, each four ounce or fraction thereof,	4 cts.
LIBERIA.—Via Southampton, (thence weekly,) Letters, each half ounce or fraction thereof,	16 cts.
Newspapers, each,	4 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES:

N.B.—To make sure of the proper address on letters for Africa, (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps and enclose the letter in a separate Envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

HAITI and LIBERIA.—(By Sailing Vessels.) Enclose Letters in *ten cent stamped envelopes*, (as required by U. S. Postal Laws), addressed to final destination. Enclose this in a second envelope, prepaid at Domestic rates, directed to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.
Newspapers and Books free through the Mission Rooms.

Missionary Box Association.—Our Missionary Boxes are issued free of cost to destination, singly (by mail) or in larger quantities as required, packed in cartons of ten each, (by Express.)

Returns are to be made semi-annually, at Christmas and Easter. Remittances, *accompanied by a list showing number and contents of each box*, to be addressed to the Secretary of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

Upon return of the first contribution, a neat certificate of membership is forwarded; and upon receipt of subsequent remittances, a proper acknowledgment is returned for every box-holder.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

JANUARY, 1873.

MEETING OF THE BOARD OF MISSIONS.

REMARKS OF THE REV. W. K. DOUGLAS, OF MISSISSIPPI, ON THE REPORT OF THE SPECIAL COMMITTEE ON THE ANNUAL REPORT OF THE COMMISSION OF HOME MISSIONS TO COLORED PEOPLE.

MR. PRESIDENT AND BRETHREN: I entirely agree with the brother (Rev. Mr. Scott, formerly of the African Mission) who has just taken his seat. To Christianize Africa we must provide teachers of the African race. Too much of the best blood of the Church has already been shed on those fatal shores to have this principle doubted. Our brother's words are dictated by seven years' experience in that climate so baleful to the white man. I commend them to the serious consideration of the Board. I have other bearings of the question to present; but I beg you, brethren, not to forget this.

In these years that I have been a member of this Board I have gladly kept silence. I am now impelled to speak from the fact that many questions have been addressed to me in private conversations, that have exposed to me most forcibly the widely-spread ignorance which exists on this whole subject.

As I shall be led to say some things which may seem adverse to the opinions of many, let me at the outset declare myself wholly and heartily in favor of the objects of this Committee—let me express my humble approval of all its work, and my deep regret that its labors have been so limited. Desiring whatever I may say to be interpreted in the light of this plain declaration, I venture to indicate what are some of the dangers and special difficulties attending such an enterprise.

I could not venture to place myself thus, in the attitude of an instructor of older and wiser men, were I not conscious of having had opportunities for observation such as fall to the lot of few. The experiences of my life, the pleasanter, and alas! the more tragic, have brought me into far more intimate fellowship with the African than most of you can comprehend. Though born in New England, my childhood developed under the affectionate smiles of an African nurse. The pet names of "Mammy" and "Aunty" were among the first my lips learned to speak. Grown to man's estate, it was my lot, through no merit, or crime, if you please so to call it, of my own, to become the owner of slaves. Some of these were brought from Africa, others were the immediate descendants of such. Man cannot come into more intimate relation to his fellow men than has existed between myself and members of that race. In this community, where, separated by brick walls, you know not your neighbors, you can form no conception of such relations.

I. The first difficulty I would indicate, arises from prevailing misconceptions as to the true character of the African. The views of his character:

which here prevail, are derived from the cork-painted minstrels and certain romances; views in some important aspects antithetical to the truth. Not long ago, a young lady who had, in true Missionary spirit, left her home in New England and engaged in the work of teaching Freedmen, confessed to me the awful horror which overshadowed her heart when she first detected a colored child in a falsehood. You smile, brethren, but the incident aptly illustrates principles to be heeded.

As compared with the white man, the African is a child—a child with the weaknesses and the playfulness of childhood. In his disposition to live for to-day, to expend his earnings upon toys, to frolic to and fro amid dire disasters and earnest purposes, the African is a child.

In the matter of numbers alone, I find a prevailing error. Here, in New York, you meet colored men just often enough not to turn and gaze as you pass. We live among them. We go to bed at night, we rise in the morning, we pass through the labors of the day surrounded by them. When we ride along our forest roads nearly every man we meet is a colored man. From the birth of our children, to the last offices for the dead, we do nothing separate and apart from their near presence. Black hands lay our children for their first slumbers in the cradle; those same hands lay them in the coffin. To your ignorance of these things, do I attribute the comparative indifference with which the objects of this Committee are regarded. With you it is a question of abstract Charity; with us it is a question of life and death. The question is essentially whether our own households shall be Christians or heathen.

II. This suggests the second difficulty I wish to indicate, the tendency among these people to relapse into Heathenism. This is no fancied danger. When so many of the rites of paganism have reappeared in Europe to corrupt the Christian Church, can we wonder that traditions coming so immediately from the African home of this race should have a power to influence and in some cases to overwhelm later instructions in the Gospel? To illustrate this I shall not here repeat the revolting tales of wild demoniac orgies which have found their way I believe without exaggeration into print. Among the members of my own household was an aged African. From age rather than any special disease she had become quite infirm. She was nursed by the white ladies of the family with all the loving care which could have been bestowed upon one of their own number. One bright sunny morning she was dressed with the finery to which she was always somewhat partial, and led out upon the gallery for the benefit of fresh air. Looking up plaintively she exclaimed, "To day you killie me?" Though this woman had been a professing Christian more years than most of us have lived, her memory ran back to a childhood familiar with human sacrifices, and she fully believed her day of doom had come, and that she had been decked for the knife.

III. Again, I find entire ignorance as to the progress of this people in secular instruction. In the State of Mississippi, which I represent, there is no need for this Board to establish schools for instruction in merely human learning. We have in our State a complete system of public schools, in the benefits of which the colored race has its full share. That system was created by a legislature in which colored men had a controlling voice; over one branch a colored chairman presided; it elected to the Senate of the United States the Rev. Hiram Revels, a colored man of high intellect and moral worth. This system is carried into effect by a Board of which the Secretary of State, a colored man, is a leading member. The local officer in my own neighborhood, who employs the white teachers for the school which my own

children are now attending, is a colored man. We are dependent on them in this matter, not they on us. In the State of Mississippi, where there is but one University for the whites, there are three for colored men. Their course of instruction, as laid down, covers fully the classics and the highest branches of mathematical and physical science. There are in the same State for colored teachers two well-endowed Normal schools, with not one for white teachers. Nor are the colored people backward in availing themselves of these privileges. In fact, education, specially spelling, has come to be regarded a sort of shibboleth or testword of their new condition. A simple incident may show this. It happened just at the close of the war, whilst driving slowly away from the graveyard after a funeral, a young colored girl seated herself upon the back of the carriage. Supposing from her having taken this liberty she must belong in some way to the family of the deceased, one of the ladies inside asked her the question. Quick as thought she replied, "I's free. I belong to nobody, B-a, ba, b-e, be, b-i, bi, b-o bo, b-u, bu."

I say, then, that with us in Mississippi instruction merely secular is already provided for. I make an exception in case of large towns, where multitudes of these people are collected, living in abject want, picking scanty subsistence from odd jobs or from fragments begged at backdoors. Here as part of Church work, elementary instruction indeed in well-guarded cases, material relief may be properly furnished. I must also make an exception in favor of Normal and Training Schools. It is essential that the Church should have a due proportion of colored teachers fitted for positions in the public schools. We are now far behind.

IV. A fourth difficulty arises from the very general idleness and improvidence of the freedmen themselves. There is danger in doing what we do in such a way as to destroy self-reliance. As the idea of work is associated with servitude, so their new liberty naturally suggests exaggerated notions of leisure. There is danger lest our stations degenerate into asylums.

V. Another difficulty arises from that topic now so absorbing, politics. The Church in this, as in all questions, must know no party. As in our State the colored people hold not merely a balance of political power, but in many parts that power itself, so as to be politically invincible under any partisan combinations formed to oppose them, it is but natural that those who find themselves of influence among them should desire to use that influence for the political advancement of themselves or their friends. It will be a gross injustice to the Southern Bishops and Clergy to send among us those who may thus grieve us. This is the error into which, in my judgment, other Christian bodies have fallen, and of which our people bitterly complain. I do not now know any man engaged actively in Christian or educational work among the Freedmen of Mississippi who is not prominent as a politician. Each of those to whom reference was made a moment ago has "Rev." prefixed to his name.

VI. I have but a word to say of the many and varied prejudices which have hindered this work. Prejudices inseparable from a special work, bringing into new yet close relations those so different in color and section and customs. Let the past bury its dead, and let us in the spirit of the largest Christian charity come up together to the work of the present. The Southern man has fewer physical prejudices against the negro than exist at the North. We do not shudder at taking a black hand in ours.

VII. A real hindrance to the work exists in the poverty of the Southern Church. The question has been asked why we are so remiss in a confessed duty. Brethren, you little realize the struggle we have for daily bread. With

all the generous assistance you have bestowed upon us, and for which we are profoundly grateful, Church life is still a struggle, existence itself is a victory. The Southern Church has seen its colored communicants straying off by the thousand, men trained in her former Sunday-schools, and catechetical classes filling the pulpits of the denominations around, because she had no means to provide for them.

VIII. Finally, a difficulty meets us in that want of sympathy with which the human mind is prone to view partial success. It is scarcely possible in this field of labor for any man to show results such as to awaken enthusiasm. There is so much ploughing and sowing yet to be done, yea, so much of land yet to be fenced in, that men must toil on for years, scarcely receiving the approval, far less the commendation of the Church at large.

I have trespassed too long on the patience of this Board. My conviction of the importance of the subject, is my apology. At the commencement of these remarks, the line of argument obliged me to indicate some of the weaknesses of the African character, weaknesses which belong to our fallen humanity. If these offer some discouragement, there are other things which can animate us with reasonable expectations of success. The African nature has some elements of strength and beauty peculiarly its own. If I have seen him do some things worse than the white man, I have seen him do other things far better. Far beyond the white man he lives in the world of sentiment and affection. A sunshine seems to gleam in through the inglazed lattice of his humblest hovel, and he moves through the most arduous of toils to the rhythm of the sweetest music. His is a heart to which some truths of our holy religion appeal with special force. No icy scepticism can rob him of a superintending Providence. Suddenly liberated from a condition of servitude, instances of violence have been rare exceptions. It happened with myself as with many others during the late war, that the ladies and children of my household were left for weeks together between the picket lines of contending armies, with no companions save those of the African race. One striking characteristic of the African is best illustrated I think by a story I feel impelled to relate. Among those native Africans whom I have mentioned as belonging in my family was one who had been stolen from her native home in early womanhood. She was snatched away from a nursing child, and never beheld its face again. She was divided from her husband, by some accident placed upon a different vessel from all her kindred and tribe. For a long time in this strange land she heard no tongue she could understand. Every misery which human nature can endure seemed piled upon her desolate soul. What are the promptings of the natural heart? Would not you, any of you, have cried, How long O God, how long before the day of deliverance and of vengeance? Would not the days seem long and the nights weary until that day's coming? That day came, the day that saw the ruin of master and mistress and the triumph of the bondwoman—the day when the blow might safely be struck in vengeance. What was that blow? it was to feed that master—it was to bring and lay at his feet all her possessions—a small sum of gold the savings of former years; nay more, when shown her freedom, and persuasion almost amounting to force was used to drag her away, she exclaimed almost literally, “These people are my people, their God is my God!”

Through these Freedmen now among us, Ethiopia is stretching forth her hand unto God, and God is taking that hand, and will in His own time lift her unto Himself.

SPIRIT OF MISSIONS.

WOMAN'S WORK.

THE GIRLS' SCHOOL IN SHANGHAI.

BRIDGMAN MEMORIAL SCHOOL,

SHANGHAI, *Sept 21, 1872.*

MY DEAR MISS EMERY : Your kind letter of April last reached me early in June, and I regret exceedingly that I have so long delayed sending you any reply. Our day-time is so fully occupied that, when leisure hours do come at night, I generally feel too tired to write letters, and when the chapel bell rings at 8.45 P.M. for the scholars to go up to the dormitory and prepare for bed, I am often inclined also to obey its summons. This is especially felt after the long enervating days of summer. Now that these are nearly over, I hope we shall all be more vigorous, and that I shall be able from time to time to send you little incidents of our daily life.

As my work for the most part is in connection with the Bridgman Memorial School for girls, you may like to know a little of its history. The building is situated on an elevated spot of ground, a short distance from the west gate of the native city. Between the city wall and our premises there are no houses, and, as far as we can see in all directions, highly cultivated fields are spread out before us. It is a vast plain on which we live, the only elevations being the tumuli, or mounds formed by piling up the earthen jars containing the bones of the dead. These are very numerous, and relieve the otherwise monotonous character of the landscape. The cotton crop is now the principal one, and already the white flakes are falling to the ground. The land thus occupied has already produced a crop of wheat this year, and, so soon as the cotton is gathered, winter vegetables will be put in the same ground. As we look towards the west and southwest, we have a very extensive view, as it is only bounded by the horizon. About three miles off rises the large Roman Catholic establishment of Te-ka-wa, where there are two hundred pupils under instruction. As it is a high three-storied building, it is a very prominent object, and is the only foreign house to the west of us. Equally distant from us, a little more to the south, is the pagoda, seven stories high. According to our ideas of China, no landscape would be complete without a pagoda ; but in this, as well as in many other things, we find, on coming to China, tha

our preconceived ideas must be given up. In North China, I have heard that pagodas are rarely met with.

On the east side of our house, separated only by a cotton field, is the Se-Ling monastery, where four old Buddhist priests keep up the temple services. As it is all enclosed by a high white wall, there is but little appearance of life except on some festival days. We had such an one several weeks ago. The first intimation we had of anything going on at the temple, was a visit from a dozen or twenty well-dressed women and children who, having come to the monastery to offer their gifts and sacrifices, could not resist the temptation to come and take a peep at our foreign establishment. After we had conducted them over the house and school, we accompanied them to the monastery to see what was going on. I shall not stop here to describe the buildings, but merely speak of the service in which we found the people engaged. The image of Buddha occupied an elevated position as is usual, and, on the ground in front of it, sat six priests facing each other. Behind them, on each side, on low hassocks, sat about fifty well-dressed women; and, as the priest chanted in a monotone, the women appeared to follow the sound as nearly as they could, using all the while rosaries. There was more the appearance of a congregation about it, than I had ever seen in China. So intent were they on what they were saying that our presence did not seem to attract them. Passing out to one of the side rooms, we saw some women drinking tea. On asking them what day it was, one replied, "The birthday of Earth." I next asked "How old is Earth to-day?" They laughed and said they did not know. Evidently they had never associated the idea of age with that of birthday. We then wandered through the other rooms, as we had never been there before, and thought how easily they could be altered to serve us as a school establishment, if we should ever desire to enlarge our operations.

To return to my subject, from which I have digressed, let me tell you how there came to be a school in the place and position which I have described. Mrs. Bridgman, who, throughout her whole Missionary life, had labored for the daughters of China, finding herself unable to remain in charge of the school which she had gathered in Peking, came down to Shanghai, and, as soon as her health permitted, she began teaching a few girls, who with others whom Mrs. Syle was gathering together formed, in time, the nucleus of the present school. This work was begun by Mrs. Bridgman and Mrs. Syle while they were staying with us, previous to our leaving for the United States in 1869. At that time, they removed to a house in the neighborhood, belonging to Mrs. Bridgman, who, very soon after, began with Mr. Syle's aid to prepare the present building. When finished, Mrs. Bridgman, with Mr. and Mrs. Syle, and the scholars they had gathered, moved into it, and the number of pupils gradually increased. Mrs. Bridgman died in November last, and Mr. and Mrs. Syle removed to Japan. On our arrival in December we were invited to take charge, which we did on the 1st of March.

The chief teacher of the school is a young woman, who herself had been

trained in the boarding-school formerly attached to our Mission, and than whom a more competent person could scarcely be found. She has full charge of the girls while at their studies and during sewing time; and a general supervision of them at all times. She is assisted in the domestic duties by another Chinese girl whom we call Ellen. Mrs. Syle had begun teaching English to a few girls, and a class of six was gradually formed, who seemed desirous of learning something more than Chinese. As Ellen has been in England and France, and can speak the languages of both countries, she has charge of what we call the English class. Their studies occupy but one hour in the afternoon, although Ellen spends much time preparing their copy-books, slates, etc. Her duties include the care of the dormitories, staircases, entries, etc. Ellen also teaches my two older children for an hour and a half every morning. Besides these teachers, there is an old man who comes every morning and attends to the instruction of the scholars in the books written in the Tung-le—the most of their other lessons being in the Shanghai colloquial. This old teacher is also at Mr. Thomson's disposal when he wishes to read over any books with him. The lessons which the girls learn in the Tung-le, they recite once a week to Mr. Thomson, and Tuesday mornings I devote to hearing their lessons in the colloquial, and examining the compositions which the first class are required to bring. All are obliged to write either a letter, or a copy of some verses of Scripture, or words on a slate. A simple geography lesson is the only one they have in the colloquial that is not of a decidedly religious character—most of the books being the Scriptures, or catechisms on the Creed, LORD's Prayer, etc.

This is their usual routine of occupation: They rise early and go through the tiresome operation of having their hair put in order, which is a most important part of a Chinese woman's toilette. They then have breakfast in the dining-room. This breakfast is a light meal, and consists chiefly of a bowl of soft-boiled rice. The food is cooked by a woman, who with her husband and family live on the place. The husband buys all the food, fuel, etc., and we pay so many cash a day for each girl. Every Monday night the teacher brings in her account with the cook, and we pay out the amount. Any attempt on our part to do the buying of the food, would only involve us in additional expense. This is the plan followed by most of the boarding-schools, so far as I know. This early meal, to which I have referred above, is taken at half-past seven. At eight, the bell rings and all go into the chapel, where Mr. Thomson conducts the morning prayers. One of the girls plays a voluntary on the melodeon. Then all sing a hymn, after which one girl reads a chapter which she has prepared herself to read. The girls take turns in the reading. They then join in the General Confession, LORD's Prayer, etc., and then repair to the school-room. They are then occupied with their books till 12 o'clock, when the chapel bell rings for their dinner. In the dining-room are several square tables which are set out with bowls containing salted or fresh vegetables, meat or fish, as the case may be. The large basket con-

taining rice is put on the window-ledge and each girl goes to it and dips out a bowl full. The tea is generally in a bucket, to which each one goes and helps herself. After dinner they play about till one o'clock and then the bell summons them to sewing. When I tell you that they are expected to make their own clothes and shoes and stockings, you may suppose there is not much time for ornamental work. While thus employed, one of the girls reads aloud some little story book. At five o'clock all work is put away, and then they roam over the garden or work in their own little patches of ground, play croquet, etc., etc. The evening meal is at 6 o'clock or thereabouts, after which they amuse themselves in various ways till bedtime. This is the daily routine, varied occasionally by visitors, or by their taking a walk or a ride in a wheel-barrow. The scholars are now 27 in number, the whole number on our premises at night being about 48 persons. We employ a watchman, who goes about at intervals (rather longer than we wish them to be), and as he walks, he beats on a hollow bamboo to let us know he is on the alert. As we are in a rather exposed and isolated situation, we consider it necessary to have some one to act as guard. The whole premises are inclosed with a bamboo fence, but this is not sufficient to keep out bold thieves. Unfortunately sometimes the watchman himself turns thief, especially if he has been dismissed for any remissness of duty.

On Saturdays, the girls mend their clothes and begin to learn the Collect for the next day, which they repeat in the evening. There are very many things that I would like to tell you about the school, but I have already written so much that I fear to tax your patience farther.

With best wishes for the success of the new organization of our Church, and praying that the Great Head of the Church may abundantly bless all efforts to spread the knowledge of His love to fallen man,

I am, yours sincerely,

JEANNETTE R. THOMSON.

THE PONKA HOSPITAL.

On Thursday, the 31st of last October, a number of ladies who had been aiding our Indian Missions were invited to meet Mrs. Stanforth at the Mission Rooms in New York. She was asked repeatedly for incidents of her work among the Ponkas; and the interest manifested, especially in the hospital work, was so evident, that it was proposed at once to start a subscription list for a hospital. Col. Kemble reported the estimated cost of a building to be \$4,500. One lady present promised to try to raise the cost of a ward (\$250), in the churches of the town in which she resides. A lady of Connecticut, and one of New Jersey, each gave her name as a founder of a ward; while smaller sums of money were pledged by others. Mrs. Stanforth was then asked to write a letter, stating cases that had come under her own knowledge and care, to show to Christians the great need of a hospital at the

Ponka Mission, and to offer to all the opportunity and privilege of helping to provide a home in which both the bodies and souls of the sick can be cared for. The following is her response to the request:

BALTIMORE, Nov. 25, 1872.

DEAR MISS EMERY: Out of the very many cases of sickness that I attended during the months of my work at the Mission house I will give a few. To give all that are interesting would take up too much space in the few pages devoted to "Woman's Work" in THE SPIRIT OF MISSIONS.

The first case of great interest that I attended was that of a young woman of about twenty years of age, Margaret Primean. Soon after my arrival at the Ponka Mission house, Margaret came to see me; she stayed all day; she came repeatedly. I employed her to make some clothing for the sick; she also sewed up the seams of a rag carpet for me. She was quiet and shy, yet she appeared to enjoy her visits to our house, and loved to look through a pictorial Scripture History, and soon learned to know the picture of "God's Son." At last her visits ceased, and I learned that she was too sick to come to service or to see us. My son and I went at once to see her. We found her with a bad cough, fever, very weak, and craving food such as she could not be provided with in the house of her brother, who was very, *very* kind to her. The distress of the poor aged mother was great. She told of the many actual wants of her sick daughter, who she felt was passing away from her. At that time we had very little with which to help the sick, but we divided the little we had with her. I prepared such medicines as I thought she should have, and gave directions as to giving them. I visited her day after day. I found that the medicines were not given to her. I found that she was obliged to sleep on a few skins, or hides, on the floor of this open house; that she had not proper care or nursing. Of course her cough and the weakness increased. At last a box of clothing came from Christ Church, Baltimore. Margaret was provided with flannels and a comfortable double wrapper and other things from this box. I assisted the aged mother to put the warm flannel jacket on Margaret, and at once discovered the cause of her rapid decline. I found that she had been cupped repeatedly on the stomach, the back, the front and back of her lungs, the back of her neck, and that the hair had been cut from the top of her head, and that there also she had been cupped.

Is it any wonder that she suffered and weakened rapidly? If we could have had her in a hospital, all this would have been prevented. No medicine on earth could have saved her with this treatment. She was very gentle and patient. We made her as comfortable as we could, in the cold open house in which she lived and died. We believe that we shall meet her among the redeemed ones.

Her quiet attention, as she listened to the story of redeeming love as it fell from the lips of the Missionary, and the answers to my questions, as given by an interpreter, prove to me her trust in "God's Son." I believe that if we had had a hospital, where this young woman could have had proper care and influence, she might have been saved to help, to teach, and Christianize her people.

The account of Flying Hawk's having cut his foot badly with an axe whilst cutting wood three or four miles from home, his having to walk home, and my attendance on this man for three weeks, has been given in THE SPIRIT OF MISSIONS. During my attendance on Flying Hawk I sadly felt the great need of a hospital. After being on my feet at work from five in the morning till afternoon, I would have to walk to his tent, over one mile from our house, to find that the foot that I had carefully attended to and

bandaged the day before, had been opened and tampered with by the "medicine men," or the old squaws. This made it very hard for me. I left this man one afternoon doing well, and I told him that if he kept quiet and followed my directions, he would be able to walk out in about one week. I was sent for in haste the next morning. I hurried over to his tent and found that the bandages had been taken off; he had been advised to walk out in the damp, and was suffering intense pain, threatened with lock-jaw. I sat by his side on the buffalo skin (his only bed) all the morning, applying lye poultices to his foot, and bathing his limb from hip to ankle with warm lye. At twelve o'clock I was obliged to return to the Mission house to give my son and the children their lunch. I again hastened back to Flying Hawk, and attended to him all the afternoon. I found that there was violent opposition to my treatment of his foot; the medicine men, the conjurors, and old squaws interfering. I returned to our home that night with a sad heart. The opposition stirred up against me was very hard to bear. I immediately sewed up our crumb cloth; my son had it filled with straw, and, obtaining an ox cart, had Flying Hawk brought to our house, and put on the straw bed on the floor of his room. Now I thought that I had him safe, but it did not prove so. Often he had to be left alone, my son going about attending to his Mission work, and I attending to the work of the house, and to the many other sick ones. Our enemies gained access to Flying Hawk through the window during our absence. At last, one day when he was nearly well, he told us it was best that he should go, that other sick ones were becoming jealous, that it was told around the village that we had favorites, had picked him out of all the sick in the tribe to take into our house. I could not but cry when I saw this noble young man ride off. We felt that we were gaining a powerful influence over him and his family. With the tears in his eyes he talked to us of our kindness, of my son treating him as a brother, and of my being as a mother to him and his family. Oh, how I felt the want of a hospital. If a few of the wealthy Christian women of our land could only have been with me throughout my attendance on this one case, could have seen the difficulties I had to encounter, not only the long walks to and from his tent, but see the people who would crowd into his tent to watch me open the bandages, and dress the foot, and then hear, from my interpreter, the words of dissatisfaction that were spoken against my treatment; surely these women would have hastened to offer unto the LORD of their plenty the means to build a house to gather these sick heathens into, not only for medical treatment and nursing, but that they might know and see that the love of CHRIST constrains His people to works of love and mercy, and be drawn thus to love their SAVIOUR. Then this influence is not gained over the patients only, but over the family who visits them.

Next, I will tell you of two cases that I saw but once. My son and self had spent the greater part of a cold January morning in visiting the sick in the village. We stopped to talk to an Indian, and asked him if he knew of any other sick ones. He told us of Wa She Ska, a young man sick at the house of Black Elk. We hastened thither. Never will I forget the sight that I saw there that morning. The house was the ordinary log hut of the Indians. In the centre was a small stove. At the right of the stove sat an Indian woman making moccasins. At the left of the stove on the bare floor was a cowhide; on this hide was stretched all that was left of what, a few months back, had been a powerful young Indian man of twenty years. The man was clean; under his head and shoulders was placed a straw pillow. His sister was about giving him a drink of water from a tin pan. I knelt down by his side. I could not speak, the sight was too awful—a living,

breathingskeleton. My son, in a whisper, asked how long this man had been sick? The reply was, "Four months." The next question, "What is being done for him?"

"Nothing."

"What does he eat?"

"Parched or boiled corn."

The tears were streaming down our faces, it was so awful to see one so near death from starvation, sickness, and no medicine, within two or three hundred yards of white men. I asked why she did not send for me?

The reply was, "You have too much to do."

I then told the young man we would that day send him a straw bed, that we would provide him with good food, that I would give him medicine to relieve him from pain, and that every want should be attended to at once. As I spoke to him he watched me, and, as my son interpreted, the longing eyes would turn on him. As he took in what we told him, and understood that the good LORD had sent to relieve him, the tears gathered in his eyes, then ran down his cheeks, his breast heaved, and he became quite excited. The two women present, his sisters, also shed tears of joy. We hastened home, prepared the food, and next the bed.

The sister did not come for the food. My son took the basket, and hurried to the house to find that Wa She Ska was dead. He died from the intense excitement caused by the promise of food.

We did not know of the sickness of this Indian till the day he died, but if there had been a hospital some of the family would have come for relief; he could have been taken charge of, and had Christian influence and teaching. Will not Christians, of their abundance, or by self-denial, help to build up a home where the destitute and sick Indians can be gathered in, and taught of the Blessed SAVIOUR, Whose followers we profess to be?

Next I will tell you of a little one, the four-year-old son of Cheyenne, a living skeleton, that we found in January. This little boy was clean, he sat on a pillow, his mother near him, looking very sad. When we asked, "What is the matter?" The answer was, "No bread, no meat." I examined this little boy, could discover no disease, yet the tongue and gums were ulcerated. He was very weak, not being able to eat sufficient of the hard-boiled corn to sustain him. They were living in a log hut, yet no stove, but had a little fire in the corner; it was bitter, bitter cold. I asked the mother if she would not wrap this little one in a blanket every morning, and bring it to our kitchen, that there I could watch and attend to it. She consented, and promised to bring it the next morning. The father went home with us, and carried back to his sick child such food as it could eat. It was too late for food to save it. It died of neglect and starvation the next morning.

This was another case that would have been brought to us if we had had a hospital. In both of these cases, as in many others, when asked, "Why did you not come to me?" the answer was always the same, "You have too much to do, too many to do for."

One afternoon, whilst out hunting up the sick, having Lucy and Mac with me for interpreters, some little children told us of a very sick girl living in an old blue tent near by. I went to the tent, and asked through my little interpreters if I should come in. Consent being obtained, we entered. Such filth, such destitution, suffering, and depression, I believe could not be found anywhere outside of a camp of starving sick Indians. The aged husband and father sat near the little fire, the sick wife lay on one side on a buffalo skin, the daughter, aged sixteen years, sat on a cowhide back of the

fire. This girl could not straighten herself, being one *mass of running scrofula sores* from the back of her ears to below her waist. Near by sat a widowed daughter with five small children, one of them quite sick. The mother was suffering from inflammation of the stomach, yet no medicine, no food, except the parched or boiled corn. I examined first the sick child, found it covered with itch and vermin. The sick wife was next examined; I prescribed for her, promised soap and towels, and clean clothing. Next I was obliged to approach the sick girl. I shrank from it, but knew it must be done. I opened her *sacque* or josey; I found she had on an old under garment that evidently had been worn for months; it was so offensive that I had to go home for disinfectants, carbolic soap, rags and clean cloths, before I could attend to her. I found these sick ones the 1st of January. I attended to them daily; the details are *too horrible* to give. Mrs. Hinman was in this tent with me in February, and said she had never in her years of experience witnessed such a sight. The girl died the last of February. The sick mother yet lingers. The child is well. This mother should to-day be in a hospital. The wife of Brave Chief is now getting old; she has been suffering with an affection of the stomach for two years. Every night this woman is cupped. I attended to her, and found her in food, but could not relieve her on account of the interference of the medicine men. She should be in a hospital.

The wife of Little Snake weakened after the birth of her babe, till at last she was obliged to lie down all day. I did not hear of the sickness of this woman till some time in August. I was too sick to go to her. I sent for her husband, and asked him to bring his wife to me in my little wagon. She was too sick to come. All I could then do was to keep her supplied with food. This food she shared with the half-starved ones around her, and died of neglect and starvation the last of August.

Frank La Fleche has a daughter at this time sick; she has been suffering with a disease of the stomach since last January. I took her into our family for a few days, but could not give her the time and care she should have. This girl and her father and mother are baptized. She should be in a hospital and under regular attendance.

Pe thi sha ges' daughter came to me one day last April. I was very weary from washing. I attempted to examine her, but was near fainting on approaching her. I supplied her with food. I had not the time to take up this case till the latter part of May. I was obliged to take her into our kitchen to attend to her. She slept on a comfort on the kitchen floor, and I bathed, anointed, and attended to her every day in the kitchen. Our kitchen would be so offensive from this woman, who was bathed and her clothing changed daily, that both doors would have to be set open some time before one could attend to kitchen work in the morning. We were obliged to take her in, and had no place for her except the kitchen. Into this kitchen—where our food is prepared, our bread made and set to raise, and where our pantry is, containing a great part of our food—have to be gathered all the sick ones that come to the house, to be attended to by me when there; and now by the ladies working there. These ladies have been accustomed to the comforts of good homes. Think you not it is a hardship to them? Think you not that many sacrifices have to be made by them? that all fastidiousness has to be overcome for CHRIST's sake, to do this, *His* work? Cannot our sisters in the Church at home make sacrifices and overcome, for CHRIST's sake? We do not attempt to say *do this* or *do that*, but oh! it makes our hearts ache when we see at a Church service sufficient jewelry to build a hospital in which

the destitute sick heathen can have their bodies cared for and their hearts drawn to love our LORD JESUS.

One more case and I am done. I can scarcely write it, for the love that I had for this boy was almost the love for a son. One Saturday morning last December, a bright Indian boy of sixteen years came to my son's room and sat all the morning. This boy was in paint, feathers, and a scarlet blanket. After looking at many books and pictures he told my son for what purpose he had come. This heathen boy had come to hear more of "God's Son." He said he was "all in the dark; he wanted light." We were much encouraged by this young boy coming alone to his Missionary for information and to seek guidance. My son took this boy (Gi ban bi) Robert Clarkson into our family. Robert was a good boy, and by his conduct won our hearts. He stayed in our family but one month, was persuaded away by those who were opposed to us. Robert never failed to attend service, was always in time and attentive. In June he was kicked in the stomach by a horse; he came directly to me; he did not appear to suffer much, yet I attended to him and advised him as to how he should live for a few weeks. I was suddenly taken very ill. During my illness Robert became ill. My son would not tell me of Robert's sickness until I was able to sit up part of a day. Within an hour after I heard it, I was on my way to see him in my little wagon. I found him very, *very* ill, in a stupor. After arousing him he knew my son and self. I found him suffering with inflammation brought on from the kick of the horse. The only thing I had that I could use for him was a fly blister. This relieved him of all suffering in the stomach, but not in the head. Next day I applied a blister to the back of the neck; this relieved the brain. He was left free of all pain but a slow fever and very weak. My only hope lay in his being able to outlive the fever, as he had a strong constitution and had never had sickness. This boy was in the house of his sister, over one mile from me. I went to him twice a day, but was too sick myself to remain with him and nurse him. I would go into the house and find him covered with flies. The weather was intensely warm. I gave him a palm-leaf fan, but could not find any one to fan him. I prepared medicine to be given every hour, and he would never get a dose, only when I or my son went to give it. I gave them clothes to keep him clean and cool; I would find him in his old flannel leggings and red blanket. One morning my son went over at the usual early hour for the horse, to drive me over to attend to Robert. He returned without the horse, and said that he went to see Robert, and had found him on the floor, propped up or rather held up by Indians. A medicine man was cupping him. He was cupped on the top of the head, back of the neck, all over the back and stomach. The men held Robert, as this medicine man continued to draw away the blood, till he was nearly dead. He died within one hour. I cannot express our sorrow, our deep affliction, at the death of this intelligent boy. He was so regular and attentive at Service, was so gentle and obedient, and loved to listen to hymns which he was striving to learn. We thought him a changed boy, looked upon him as one who was in earnest in striving to learn of JESUS and live as a Christian. His father, Black Crow, had gone on a hunt with the Omahas. He did not return until some time after Robert died. He came at once to see me (my son being at the East). I met Black Crow at the door. As he entered he grasped my hand, and exclaimed, "my mother," the tears running down his face. He spoke to me (through an interpreter) in the most affectionate manner of our kindness to his dead boy. His oldest son said "that bad men had been talking to him, and trying to persuade him that I had killed his boy, but that he knew that his boy had

lived with us, had been persuaded away, that he loved to talk of our kindness to him, and loved to visit us, and attend the Services." He said, "I believe that you did for my boy as if he were your own. I believe that the Great Spirit wanted my boy, and that He called him. *It is good I am satisfied.*" This man lived seven miles from our house, yet he came three times to see me during the two weeks that I was at the Mission after his return from the hunt.

Now, if I had had this good boy in a hospital where he could have been nursed, had his medicine regularly, and been kept from the terrible cupping practised by medicine men, he might have been alive to-day to be trained for a teacher among his people.

Persons ask me what I think of these terrible things that are constantly happening to the Indians; why it must be that the Indians suffer from water-spouts, whirlwinds, grasshoppers, and loss of crops. I can only say, in answer to the many questions that come to me in letters, that probably by no other than these awful visitations can Christians, who live in luxury or competency at home, be awakened to realize their own accountability for the Christianizing and civilizing the Indians of our land. I believe we are accountable to Almighty God for these people living and passing away in darkness. God is bringing us day by day into fuller knowledge of the suffering in every way of these people whom we have driven back, mile by mile, until now they are so surrounded by settlers coming upon them from the West as well as the East, that nearly all game has disappeared. It is absolutely necessary that these people be taught the ways of civilized men, that they may become self-supporting. Of far, *far* more importance is it to Christians that they, by self-sacrifice or self-denial, help to bring to the light of the Gospel these people who sit in darkness, and who are crying out every day, "*Come tell us of God's Son.*" These Indians are ready to receive the Gospel, are begging for instruction. *Now, what is each and every professed follower of our LORD JESUS to do in this work?*

Every one has his or her part of this work to do. The question to put to ourselves is, What can *I* do in this part of the LORD's vineyard? how can *I* help in His work there? May I venture to answer the question? Ask of "Our Father Who art in Heaven" for light to make the work plain, and for strength to do it. He will then show if, of your abundance, you are to give till you feel it; if, of your little, you are to offer a part unto Him. If without money, He will teach you that your talents are to be used to advance His work. A few Christian women who have been led by the Holy Spirit, have offered their jewelry, to be sold, and the price devoted to the spread of the Gospel. How many of my Christian sisters have to-day in their possession jewels, laces, or valuable India shawls, which, if offered unto the LORD, would build comfortable houses for Missionaries, Mission chapels, Mission schools, or Mission hospitals? There are many Missions among our Red Men.

For the Ponkas I now plead for a hospital into which can be gathered the sick, to care for their bodies, and also to prove to them, by example, what the love of CHRIST constrains His people to do for His sake. Into this hospital could be placed the eight blind, toothless, helpless old women that were seen by Mrs. R——, during her late visit to the Ponka Mission; eight old women who will never be forgotten by this Christian woman.

Praying that God may move the heart of Christians to help to build this house that is to be used to advance CHRIST's Kingdom, I must close my long letter.

Yours in CHRIST's love,

MARIA S. STANFORTH.

IN MEMORIAM.

THE SPIRIT OF MISSENS for last May contained an article entitled "District Visiting among the Mormons." In November, the hand that wrote those lines, the feet that went in and out of lowly homes on so many sweet errands of mercy, the brain ever busy with plans for the good of others, were laid away to rest for ever. How full of usefulness were the days now ended, Bishop Tuttle's letter tells. For her there remains no more of labor, but the reward of the blessed, and the full brightness of the presence of the LORD. For us are left the memory of her good example, and another name to bear upon our hearts when we thank God for all those who have departed this life in His faith and fear. May grace be given each one of us so to follow that good example that we, with her, may be at last partakers of everlasting joy.

SALT LAKE CITY, UTAH, *November 27, 1872.*

MY DEAR MISS EMERY: You ask me to write somewhat about Miss Pearsall, our faithful helper in our Missionary work among the Mormons, who died on the 5th inst. If she could speak, she would beg me to forbear to say much. Active, yet modest; helpful, without self-assertion; sensible, patient, unselfish, loving—she was a true woman, and she made her woman's work of inestimable value to us.

She came to us in April, 1870. Quietly, gradually, without haste or ostentation, she grew into fitness for her place, and moulded the place into fitness for her. She taught singing and sewing in our St. Mark's school. She had a Bible class for girls one afternoon in the week. She took charge of the host of little ones in the infant class of the Sunday-school. Sunday afternoons she went into neglected neighborhoods on the outskirts of the city, and held cottage meetings. She was overseer of the homes of the "pensioners" of our Charity Fund. She was the judicious distributor of the contents of our "Clothing-Room," provided from the boxes and barrels kindly sent us from the East. She was a constant visitor among the poor, and the families on her carefully-prepared list numbered hundreds. She became known for good over the entire city, and not a few of the sad polygamous women came to her for sympathy and counsel. Sometimes her gentle heart sank for sorrow; often it burned with hot indignation over what she heard and saw and knew. Her discreet sense and her untiring patience, however, always kept the way open for her to go whither she would in all the city, among Mormons and Gentiles, on her errands of good. She was a skilful nurse to the sick, and I find her memory most tenderly cherished in many homes scattered far and wide over this parish, because she was in them for sweet help when sickness was there. The work of the last month of her life she gave up to our St. Mark's Hospital, as temporary Matron.

I ought to stop. I have said enough to indicate how greatly useful she has been to this Mission for the two and a half years last past. For six months a growing tumor had been sapping her life. Night by night, as she expressed it, she was lying down by the side of death. Yet her remarkable cheerfulness never forsook her; and work for others she would busy herself with, if she could lift her finger. She most dreaded the coming of a time when she would be unable to work, and would become a care and a burden to others. God saved her from the one dread. He gave to her the happiness of dying almost in the midst of working. Not four days from the

time that she came from her month's service at the Hospital, He took her unto Himself.

Her home was in my house. Here she died. She suffered excruciating pain at the last, and could not say much to us. But she joined in our prayers for her; and we were kneeling at her bedside, in the Service of the Holy Communion, when she peacefully breathed her last, going home, we are sure, through Divine mercy and grace, and leaving us to sorrow for our great loss.

Near the time of the glorious sunset of a clear afternoon, we buried her on the hillside of St. Mark's Cemetery. The children, the poor, the sad, the friendless, followed in large numbers to the grave, and ere we came away we sang the "Gloria in Excelsis," fittest funeral hymn for her.

Our people intend to place a memorial window in St. Mark's Church, in grateful appreciation of the good example of her gentle, patient, self-denying, helpful Christian life.

Faithfully yours,

DANIEL S. TUTTLE.

ACKNOWLEDGMENTS.

Offerings made through the Secretary of the Woman's Association will be acknowledged in this Department as well as in the one for which they are especially designated.

Received from November 1st to December 1st, 1872.

CENTRAL NEW YORK.

<i>Auburn</i> —Ladies of St. John's Ch., freight on barrel sent to the Ponkas.....	\$4 50	
Ladies of St. Peter's Ch., freight on box for Ponkas.....	2 00	
<i>Niagara Falls</i> —For Ponka Hospital.....	17 50	
<i>Rochester</i> —Mission Class of Christ Ch., first installment of "Annie Battershall" scholarship in Miss Scott's school, Cavalla, Africa.....	10 00	34 00

CONNECTICUT.

<i>Hartford</i> —Bureau of relief, one barrel of clothing for Ponkas. For freight....	3 00	
<i>Norwich Town</i> —One barrel for Ponkas. For freight....	4 50	7 50

MASSACHUSETTS.

<i>Dorchester</i> —A member of St. Mary's, for Mission work in Washington Territory.....	5 00	5 00
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NEW YORK.

<i>New York</i> —St. Clement's Ch., for the Ponka Hospital.....	35 00	
From Miss Mortimer, for the Ponka Hospital.....	30 00	
Annual subscription of members of the Niobrara League.....	33 00	98 00

PENNSYLVANIA.

<i>Philadelphia</i> —Ch. of the Holy Trinity, for Miss Fay's school.....	\$25 00	25 00
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RHODE ISLAND.

<i>Bristol</i> —St. Michael's Branch of L. D. M. A., for the work of Rev. J. W. Cook, Yankton Agency.....	35 50	
<i>So. Portsmouth</i> —St. Mary's Guild, for Domestic Missions..	14 60	50 10

SOUTH CAROLINA.

<i>Spartanburg</i> —Mrs. Kirkland.....	2 50	2 50
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VIRGINIA.

<i>Richmond</i> —Monumental Ch., Ladies' Missionary Society, for the Ponkas.....	13 00	
<i>Norfolk</i> —A member of Christ Ch., for the Ponka Hospital..	20 00	33 00

WISCONSIN.

<i>Superior</i> —Ladies of the Ch. of the Redeemer, quarterly payment of "J. A. Gillilan" scholarship in Miss Fay's School, China.....	10 00	10 00
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MISCELLANEOUS.

From sale of Greek articles, to be divided between Ponka Mission and White Earth Reservation.....	127 30	127 30
Receipts for the Month.....		\$392 40
And 3 barrels of clothing.		